

THE CATHOLIC EDUCATIONAL REVIEW

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Religion Outlines for Colleges

By Rt. Rev. John M. Cooper, Ph.D.
Professor of Anthropology

Catholic University of America

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The Catholic Educational Review

JANUARY, 1945

THE NEW EDITORS

The Right Rev. Msgr. P. J. McCormick, Rector of the Catholic University of America, has designated the Rev. Dr. Francis P. Cassidy and the Rev. Dr. Felix M. Kirsch, O.F.M.Cap., to succeed the late Msgr. George Johnson as editors of THE CATHOLIC EDUCATIONAL REVIEW. Dr. Cassidy is the head of the Department of Education at Catholic University and also Dean of Sisters College. In his special field of the history of education he has recently published the book, *Molders of the Medieval Mind*. Dr. Kirsch, of the Department of Education at Catholic University, is the author of *The Catholic Teacher's Companion*, *Catholic Faith*, a Catechism, and several other books for teachers.

The new editors of THE REVIEW are planning to meet the needs of our teachers on all levels—the elementary and the secondary school as well as the college and the university. THE REVIEW will continue to maintain as its publication office the headquarters of the Catholic Education Press, 1326 Quincy St., N.E., Washington 17, D. C. Hence all articles intended for publication should be sent to this address.

WHAT IS EDUCATION?

What Is Education? is the challenging title of the latest book¹ of Father Edward Leen, C.S.Sp. Because of the author's recent death while Superintendent of Holy Ghost Missionary College, Kimmage Manor, Dublin, the book may also prove Father Leen's last. On our side of the Atlantic this book by the most widely read spiritual writer in English today came as a surprise. Knowing only of the author's spiritual books, many of us saw Father Leen come suddenly floundering into the field of education from nowhere. However, as a matter of fact, behind his newest book are twenty years of hard teaching experience of the most varied sort—teaching in France, planning curricula for small Nigerians, the presidency of the great Irish college at Blackrock.

In the author's homeland, as well as in England, the book has excited loud controversy, and not one controversy but a round half dozen. Over here, too, the book should arouse much discussion. Father Leen does not simply restate principles already restated often enough. He is ready to take issue with anyone, Catholic or no.

For instance, he contends that "the object of education is nothing else than human happiness." This may well be a new note to many Catholic teachers against whom the charge has been made that, while preaching "pie in the sky when we die," they insist that in the meantime unmitigated gloom must be our lot on earth. But this doctrine of gloom ill accords with the glad tidings of Christ. In each of the Beatitudes Christ promises us happiness on earth as a token of greater happiness to come in the hereafter. Our young people are hungry for happiness, and that rightly so, for joy is their birthright. Our boys and girls are right in rejecting that false brand of religion which, as they say, takes all fun out of life. There was much truth in the criticism of the twelve-year-old girl who came skipping into the Sunday school class with the song: "Now we shall have another hour of 'Don't do this, and don't do that.'" Our heavenly Father, on the contrary, wants all His children on earth, both young and old, to find joy in God even on earth. "The joy of the Lord is our strength" (II Esdras, 8, 10).

¹ New York: Sheed & Ward, 1944. Pp. 288. \$3.00.

Among Catechisms published recently we find happily that at least one strikes this note of joy in the very first lesson and continues to stress it throughout in both the textbook and the teacher manual: in each of the three books of *Catholic Faith*, the Catechism sponsored by Catholic University, page one carries this question and answer:

Why did God make you?

God made me:

to know Him,

to love Him,

and to serve Him in this world,

so that *I may be happy through Him in this life*, and with Him forever in Heaven. (Italics are the writer's.)

Another doctrine of Father Leen that may seem strange to some is that Christian education properly understood must prepare the pupil for the earning of his livelihood. There are those who will find this view opposed to Christ's instruction: "Seek ye first the kingdom of God and His justice, and all these things shall be added unto you" (Luke 12, 31). Yet Christ in thus stressing what is our primary duty, the seeking of the kingdom of God, did not deny our secondary obligation of doing our part to provide ourselves with bacon and eggs.

Again, while Father Leen assents to what Pius XI says in his Encyclical *On the Christian Education of Youth*: "There can be no ideally perfect education which is not a Christian education," he proceeds crushingly: "It would be a mistake to think that the education of Christians by Christians is necessarily a Christian education."

With regard to another much controverted subject—the place of Latin in our schools—Father Leen will appear to many to be dreadfully old-fashioned. He likewise goes strongly against the tide in describing a great deal of mathematical and scientific teaching as intellectual futility. On the subject of the education of girls, our author also goes contrary to current views. Hence the book will prove a stone of offense not only to non-Catholics but to many within the Fold. However, it is just such a plea for the *paedagogia perennis* that we need to offset the solemn nonsense of so much of our present-day educational literature.

A PRAGMATIC DEFINITION

Father Leen never soars aloft into clouds of idle theory, but always keeps his two feet on the ground. Witness his very pragmatic definition of education to which even the most practical-minded American should give ready assent:

To the Christian, "education" is that culture of the mind, the will and the emotions, which, whilst adapting a man for the exercise of a particular calling, disposes him to achieve an excellent personal and social life within the framework of that calling (p. 1).

Being a wise man, Father Leen recognizes various degrees of education. He regards as essential to all education that a man to be educated must see human life as the Author Himself of human life sees it. But the man will be better educated when he can admire and appreciate the real beauty that comes from the creative mind of the Supreme Artist and such imitation of that beauty as proceeds from the creative genius of man. As the highest degree of education, Father Leen demands that the man educated can give apt expression in words to the truth he has grasped, and apt expression in plastic materials to the beauty he has glimpsed. Otto Willmann might here interpolate that to attain what the author regards as the second degree of education, some proficiency in what he classifies as the highest degree of education, is necessary:

The mastery of any art involves a long apprenticeship; and even if our purpose is, not to imitate the masterpieces, but only to understand and appreciate them, yet even then must the hammers resound and the chisels carve the blocks of marble (müssen die Hämmer tönen und die Meissel knirschen).²

IS RELIGION ESSENTIAL?

It would be quite stimulating to conduct the reader through all the thirteen chapters of Father Leen's challenging book, for all along the line we should find ourselves confronted by provocative thought. However, we shall concentrate on only two chapters that deal with what is most vital to the readers of *THE CATHOLIC EDUCATIONAL REVIEW*, the place of religion in education. The author makes it clear that to him education without religion is not a preparation for real life:

² *The Science of Education*, Latrobe, Pa.: Archabbey Press, Vol. II, p. 98.

The process of education must, if it is practical—and it is defective if it is not so—whilst establishing him [man] in *rightness*, train and prepare him for the career that will secure him a living. Unless the training for a living is lifted to the plane of training for rightness, the living runs risk of not being a living at all, but only a subsisting. If a man is to be a man, he cannot be so by halves, or in sections of his existence. In exercising his calling he must be acting as a man. He is not doing so unless he is doing the work that is his in the spirit of one who calls God His Father (p. 164).

We believe that in our day many non-Catholics will agree wholeheartedly with Father Leen. Last May the American Council on Education, in coöperation with the National Council of Christians and Jews, invited some of the leading educators of the country, including representatives of both public and private education, to discuss at Princeton this subject of religion in education. It was unanimously agreed that religion has a vital place in education. In the debate on the school question in England last Spring, the *London Times* put the point admirably: "The truth, of course, is that religion must form the basis of any education worth the name, and that education with religion omitted is not really education at all."

All these people are in accord with the Protestant clergyman who said: "Schools without religion educate only from the ears up." Even men of the world now publicly recognize the truth of what the shrewd Napoleon said: "Take religion out of the school, and you will soon have your highways infested with robbers and cutthroats." From the pronouncements of our outstanding military leaders we may conclude that they are of one mind with the Duke of Wellington who, because he was a great soldier, esteemed physical prowess, yet recognized the need of religion for complete manhood: "By teaching your children only the three R's, leaving out the big R of religion, you produce only a fourth R, rascaldom." Likewise there are numerous manifestations among our academic leaders that they are coming more and more to the view expressed by Cardinal Newman who, though second to none in his admiration for knowledge, yet knew that human learning is a poor defense in the hour of temptation: "Quarry the granite rock with razors or moor a vessel with a thread of silk; then may you hope with such keen and delicate instruments as human knowledge and human reason, to contend against those giants, the passion and the pride of man."

MAKING A FETISH OF THE CATECHISM

Much of what Father Leen says on the head of the need of religion in education might seem commonplace doctrine to Catholics, yet even they will be challenged in their thinking by much of what the author says with regard to the means and methods employed in religious instruction. Father Leen finds all too many Catholics exaggerating the importance of a book as a means of religious instruction. In this regard it seems to him as if Catholics were falling into the same error with regard to the Catechism as did the Protestants when they attributed to the Bible the power to form man to virtue and holiness.

The dead letter of any printed text cannot form souls to good, but it is the teacher living and loving the truth he imparts who wields a truly formative power. The Catechism at best is a simple compendium of theology in a convenient, correct, and condensed form. In school it not infrequently happens that those who carry off the prizes in the examinations in Christian Doctrine are not the most distinguished amongst the students for their spirit of religion. Even Jewish children, when they give their minds to the study of the Catechism, can eclipse their Christian fellow-students in the mere knowledge of religion. The cult of the textbook in religion would seem to be inspired by the heresy that knowledge is goodness. Teachers of religion infected with this heresy—and the number of such teachers is legion—make knowledge the be-all and end-all of religious education, and consequently stress primarily and almost exclusively the knowledge factor in religion.

SATAN'S HERESY

Any courses of study in religion that are based on this heresy, and therefore overstress the knowledge factor in religion, can do no more than educate from the ears up. But to be fair to our present-day teachers of religion, we must remember that the Sisters, Brothers, and priests of today are not at all the originators of this heresy. This heresy happens to be as old as the human race. Satan was guilty of this heresy when he tempted Eve to commit her first sin:

The woman answered him saying: "Of the fruit of the tree of knowledge of good and evil which is in the midst of Paradise, God has commanded us that we should not eat; and that we should not

touch it lest perhaps we die." And the serpent said to the woman: "No, you shall not die the death. For God does know that in what day soever you shall eat thereof, your eyes shall be opened, and you shall be as gods knowing good and evil." And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold; and she took of the fruit thereof, and ate, and gave to her husband who ate (Genesis 3, 2-8).

The same heresy has been repeated down through the ages. It is the heresy that largely represents the philosophy of our public school system, and, sad to say, the same heresy has not been inoperative in our Catholic schools. Too much of our teaching of religion seems to be based upon the belief that knowledge is the main thing, whereas, among the factors that control human conduct—habits, ideals and knowledge—knowledge is the least important factor, while habits are the most important, and ideals (or attitudes) are second in importance.

St. Bonaventure's definition of Faith might assist all teachers of religion in giving proper attention to all three factors. St. Bonaventure defines Faith thus: "Faith is nothing other than the habit by which our intellect is voluntarily captivated for the service of Christ."³ With St. Bonaventure, Faith is a supernatural habit; Christ is represented as our highest ideal and the supreme objective of all our striving; the intellect is not ignored, but is related properly to the will, and must therefore lead ultimately to action. The Seraphic Doctor evidently insists that the divine virtue of Faith which is infused at Baptism, must show itself in action.

THE IDEAL FOR TEACHER AND PUPIL

To reform the teaching of religion there is needed not only the best Catechism possible but primarily a change in the catechist. Here every sincere teacher of religion should agree with Father Leen: Christ should be made the center of the catechist's life and therefore the center also of his teaching. Real teaching in any subject is 90 per cent enthusiasm. And the proper enthusiasm in the field of religion can come only through enthusiasm for the Person that is Christ. Man is not a creature of pure intellect. His imagination and feelings play their part in fashioning his life.

Father Leen may well turn to the history of the early Church

³ III, S.D. XIII, a. 1, q. 1, T. III, p471, Quaracchi ed., 1887.

in support of this thesis. The first catechists of the Church understood the essential need of the Person Christ:

They gave the pagans not a system, but a personality. The whole effort of their catechesis was to present to their auditors the life and works and character of Jesus. Christianity was belief in, acceptance of, and devoted loyalty to, the Person of whom the Apostles spoke. These men made it their whole object to get pagans and Jews to understand, to appreciate, to admire and to imitate Jesus, because He was what He was. Their catechism was Jesus. They spoke of His nature, His manhood, His divinity, His works, His moral teaching, His conflicts, His sufferings, His death, and above all, of the wondrous supernatural life that He offered to men. Their catechesis was a narrative. True they synthesized it in the symbol, but that was later, a mere convenience for mind and memory, when the work of Christianizing the individual had already taken place. It was not their instrument of Christianizing. For that they relied on words that sprang warm and eloquent from minds that knew and hearts that loved the Saviour. From the Person of Jesus, true God and true Man, radiated the whole system of the religion He taught. He was like the sun, the radiant centre whence streamed forth on all sides the bright rays of divine truths that constitute a complete revelation of God to man. Each of these rays is a dogma that at once illuminates the mind and warms the heart. Jesus is the source from which man is meant to derive all his knowledge of what God is, of God's purposes, of God's relations to himself and of his relations to God: and, finally, it is through Jesus that man comes to realize what he himself is, his origin, his worth and his destiny (pp. 174-175).

Father Leen might quote in support of his plea, not only the history of the early Church but also what Pope Pius XI proposes in his Encyclical, *On the Christian Education of Youth*, as the highest ideal in our educational efforts, the forming of other Christs. The highest possible social ideal for both teacher and student is Christ. Even a non-Catholic psychologist agrees that the religious life of adolescents "in its inmost heart and core, consists in personal devotion to a supreme personality. Whatever else religion may include, this is the tap root, out of which all grows, and upon the continued vitality of which everything else depends. . . . At this time in the life of a boy or girl, the character and work of Christ, His sacrifice and His claims, make their most irresistible appeal, and meet with their whole-souled response." We must therefore strive to give to our pupils an intimate knowledge of Christ the God-man so developed as to produce a warm, personal love of Christ the God-man

(with the stress on Christ the *man*) so that the student habitually asks himself: What would Christ feel, think, say, and do, if He were in my place now? Christ said emphatically that His standard in judging us in the end will be not only whether we loved God, but also whether we loved our fellow-men.

THE TWO BASIC EVILS OF OUR TIME

By striving to make Christ the ideal of our students we shall do our part to remedy the two fundamental evils of our age: the ignorance of Christ on the one hand, and the widespread practice of social injustice on the other. The ignorance of Christ is the greatest enemy of Christ. By making Christ known we shall not only bring home to our pupils His wondrous beauty and charm, but at the same time we shall be giving to them the finest possible exemplar for practicing social justice. Christ gave to everyone his due: to His Father in Heaven, to His Mother, to Caesar, to His Disciples, to the rich, to the poor. He went about doing good; He fed the hungry, healed the sick, made the blind to see and the lame to walk.

Once we succeed in having our students realize that Christ is their elder Brother, whom they must follow in doing justice as well as in feeding the poor, they will practice the corporal works of mercy and thus insure their happiness not only here but also hereafter. On Doomsday we shall be judged in accordance with our practice of the *corporal* works of mercy. (See St. Matthew 25, 34-46.)

St. John tells us that no man has ever seen God. We see God to the extent that we see His goodness reflected in the lives of our fellow-men. But if Christians so live as not to reflect in their lives the goodness of God, they may be responsible for their fellow-men's denying the Fatherhood of God. Atheists and Communists are not born; they are made. Here is the challenge to us teachers. If we can train our pupils to reflect in their lives the justice and charity of Christ, even the Atheistic Communist will recognize in them this Christlikeness, and come again to believe in the Fatherhood of God as well as in the brotherhood of man. Which do you think will impress the Communist more favorably in behalf of the Church—inviting him to share a chicken dinner with yourself or asking him to read a pamphlet attacking the Reds?

We are here describing what is a sublime ideal indeed. Therefore, we must not be too impatient about realizing at once so high an ideal. We should not anticipate God's grace. Any worthy ideal cherished by our pupils represents a phase of God's beauty and should therefore be encouraged as a stepping-stone leading to God Himself.

PRESENTING THE BABYHOOD OF THE GOD-MAN

Father Leen presents a novel point of view in behalf of making Christ the center of religious education. If all religion is to know and love and understand God through Jesus Christ, as Jesus is revealed in the story of His life, then the quickest way to understand God is to learn the character of God through the life of the God-man. Too often from the Catechism alone children get from the beginning an erroneous idea of God's character. Such a bad start will always complicate their relations with their Creator and make religion an irksome thing. Here is the opening for presenting to the child the true character of God as exhibited in the Child Jesus. If the children find their first introduction to God is to Him as a Child coming down to earth to woo them back to His love, they cannot ever after think of Him as being only a stern, just and inflexible Judge, weighing out rewards and punishment with passionless aloofness:

God is love, says Saint John. Before the child learns the stern realities of life and the terrible issues which depend on the moral struggle, he must be wholly formed to this notion of God stressed by Saint John. Nothing is so revealing of the *beautiful character* of God as the babyhood of God. When God could be a child, what is not to be expected of Him in the way of all that is gracious, living, and tender! The child learns that God is winsome before it learns of any of His other attributes. Religion must be made to appeal to feeling, emotion, sensitiveness—to tenderness as well as to intellect, if it is to retain a firm grip on the heart and mind of man (pp. 180-181).⁴

WHO SHOULD WRITE THE CATECHISM?

Though Father Leen does not regard the textbook of religion

⁴The subject of making Christ the center of religious education has been treated in masterly fashion in Father William H. Russell's three books: *Jesus the Divine Teacher*, New York: P. J. Kenedy & Sons, 1944; *Christ the Leader*, Milwaukee: Bruce Publishing Co., 1937; *The Bible and Character*, Philadelphia: Dolphin Press, 1935.

of supreme moment, he still considers the Catechism important enough to devote to it a separate chapter. He finds that the Catechism is one of the hardest of books to write. Yet he underestimates what is needed for writing a good Catechism since he says there is required for such composition a knowledge of theology that is both profound and synthetic. He should have added that there must be associated with the theologian a teacher or, preferably, a group of teachers to contribute the equally essential pedagogical skill. Gerson, famous Chancellor of the University of Paris, and outstanding theologian, found it easier to write books on theology than to write a Catechism. Even Father Leen himself would seem to imply that more than theological accuracy will be required for a suitable Catechism since he contends that the Catechism should be constructed on psychological rather than on logical lines. How many of our Catechisms fulfill this sensible requirement?

Teachers of religion will do well to examine the radical changes proposed by Father Leen on page 195 for the arrangement of the contents of the Catechism. Equally stimulating are his recommendations for teaching individual doctrines such as original sin and the Sacrament of Penance.

While we have stressed the benefits to be derived by the teacher of religion from a thorough study of Father Leen's book, we believe the author has an important message for all American teachers, whether Catholic or non-Catholic. What Dr. Nicholas Murray Butler wrote in his 1920 Report as President of Columbia University is even truer today: "American educational practice has been steadily losing its hold upon guiding principle and has, therefore, increasingly come to float upon the tide of mere opinion, without standards, without purpose, and without insight." It is books like *What Is Education?* that will give us teachers the guiding principles needed to build the new world that must take the place of the one destroyed by the war.

FELIX M. KIRSCH, O.F.M.Cap.

The Catholic University of America.

THE CONTROL OF OUR EMOTIONS

The notion which an individual has of the interrelation between the emotions and morality is the result not only of a theoretical understanding of the terms but also of the practical application of that understanding. Though we do not always act according to our knowledge, unless we *know*, we cannot *do*.

That there exists a very definite relation between emotions and morality, we are assured by St. Paul: "But I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members (Rom. VII, 23)." And again "For the flesh lusteth against the spirit; and the spirit against the flesh; for these are contrary, one to another: so that you do not the things that you would (Gal. V, 17)." That we are under obligation to maintain a proper control over the emotions in the interest of morality is likewise assured us by St. Paul: "But I chastise my body and bring it under subjection: lest perhaps, when I have preached to others, I myself should become a castaway (I Cor. IX, 27)."

An *emotion* is an "impulse of consciousness toward certain objects or stimuli, followed by motor responses of an attractive or repulsive character."¹ The definition given by Dr. Rudolf Allers in a lecture at Catholic University is more explicit: "A mental state of peculiar nature by which the individual responds as a whole individual to the pleasantness or unpleasantness of a situation; it presupposes awareness of the value aspect (the goodness or badness) of the situation." *Morality* may be defined as human conduct in so far as it is freely subordinated to the ideal of what is right and fitting.

In stating his conception of the relation between the emotions and morality, St. Thomas quotes St. Augustine (De Civ. Dei, XIV, 7): "They (the emotions) are evil if our love is evil; good if our love is good." St. Thomas himself goes on to say:

We may consider the passions of the soul in two ways: first, in themselves; secondly, as being subject to the command of the reason and will. If then the passions be considered in themselves, to wit, movements of the irrational appetite, thus there is no moral good or evil in them, since this depends on the reason, as stated above. (Q. XVIII, A. 5) If, however, they be considered as subject to the command of the reason and will,

¹ Brennan, Robert, *General Psychology*, p. 265.

then moral good or evil are in them. . . . And they are said to be voluntary, either from being commanded by the will, or being not checked by the will.²

That is a statement of the entire problem. An emotion is a response of the whole individual. The whole individual means the whole person, body and soul. The emotions become matter of morality not only when they are directly voluntary, but even when they are involuntary, since they can be and ought to be subjected to the control of the rational faculties. The rightness or wrongness of the emotions depends upon love, upon the conformity of the acts which are informed by the emotions with the law of God.

The problem has not seemed so simple, however, in its practical application. In fact, *knowledge* of the truth regarding the emotions and their proper direction may not seem too difficult for any normal individual. The *practical application*, "giving evidence of the faith that is in us," is far more difficult.

FALSE THEORIES

Perhaps it is largely due to an unwillingness to face that difficulty in its entirety that some persons highly gifted with intelligence have set themselves a very different conclusion, but always one which they thought would involve less constraint of the emotions, and then they have worked backwards to produce their theory from false premises, thus deceiving both themselves and others.

David Hume worked backwards from the supersensible as being unknowable. "Of course, if there is no self, the same yesterday, today and tomorrow, there is no such thing as duty. And Hume accepted this consequence. Morals become *mores*, custom. Morals may be spelled 'manners,'—no necessary law is involved."

William Clark Trow, of the department of Educational Psychology at the University of Michigan, made the bland statement in an article "Values" (*School and Society*, April 5, 1935): "Nothing after all is right or wrong except as some group accepts or rejects it." Professor Trow's idea is not original with him.

² *Summa*, Quaes. 24, Art. 1, Vol. IV.

³ Hudson, Jay W., *The Treatment of Personality* by Locke, Berkeley and Hume, p. 78.

He repeats what he has learned consciously or unconsciously from his masters.

Adam Smith might have been one of his masters: "Virtue is not said to be amiable or to be meritorious because it is the object of its own love, or of its own gratitude, but because it excites those sentiments in other men."⁴ What Hudson says of Hume is equally applicable to Smith, for there can be no morality, a "subordination to the ideal of what is right and fitting," but merely urbanity, civility, decency, and these only so long as it is advantageous so to be. "It is indecent," says Smith on the matter of the emotions, "to express any strong degree of those passions which arise from a certain situation or disposition of the body, *because* (italics mine) the company, not being in the same disposition, cannot be expected to sympathize with them."⁵ It is far less indecent, says Smith, and far more deserving of sympathy if a man cries out at the loss of a mistress than at the loss of a leg "because our imaginations can more readily mould themselves upon his imagination than our bodies can mould themselves upon his body."⁶

It is, of course, true that only he can have true sympathy for another who has himself had a similar experience, though it may not be kind to suspect that Smith and men in his school had more frequent experience with losing a mistress than with losing a leg. One merely takes the man at his word.

Shaftesbury, probably another of Professor Trow's masters, clothes his errors in language which is at once convincing and elegant, yet belongs to this group of thinkers who set down their conclusions first and then make their premises fit the desired conclusion.

Deep-dyed in Manicheism and Stoicism, Shaftesbury says in effect: It is the way a man is built; it is because of his very nature, that he finds it impossible to control himself and to be other than he is. (Page Thorndike and his S-R bonds!) But a man must not burden his fellow-men with his woes, for each one has his own to bear; hence, he must act as if. . . . Though the heavens fall, he must put up a good front; as the Chinese have it, he must at all costs "save face."

⁴ Smith, Adam, *The Theory of Moral Sentiments*, p. 165.

⁵ *Ibid.*, p. 33.

⁶ *Ibid.*, pp. 35-36.

Thomas Fowler, in a commentary on Shaftesbury and Hutcheson, summarizes Shaftesbury's idea thus: "He probably, like Plato, regarded matter as the cause of evil and imperfection, the blind, unintelligent force, which even Supreme Wisdom must take into account in its design for the good of the entire system of the universe."

ARE WE SAFE FROM ERROR?

Now, it is one thing to see the error in these men; it is quite another not to fall into the same or greater error. Perhaps we are far more to be blamed for the very reason that we, having been blessed with easy access to the truth, are so inconsistent in our corresponding conduct, and having the Faith, we lack the good works. Since God made us for a single end, and since the emotions in their potentiality are a definite part of us as we come from the hands of God, they must have an essential place in His scheme for the working out of our perfection; and our perfection is the end of our existence.

I have long thought of the emotions as something like steam valves arranged to release the necessary energy for the accomplishment of the object of the respective emotion. To the extent that an emotion is not inhibited, there occurs a certain body resonance, very like a vibration set up, the kind of sympathetic vibration one gets as overtone on a violin that has been made of well-seasoned wood. This resonance and this vibration act in their turn as a fresh stimulus opening ever wider the throttle of energy and setting the separate fibers of the organism more and more into vibration; and increasing, as it were, the amplitude of the vibration. By degrees the whole body resembles a violin in which every littlest fiber of wood has become an independent resonator adding to the richness and the volume of the tone. And this works both ways, so that each increase of resonance becomes a new stimulus, and each new stimulus increases the resonance, until we reach a state where the person, as ordinary parlance has it, is tingling with emotion. This is what happens when an emotion is not only not inhibited but even accentuated and encouraged by the activity of the individual's will. It is easily possible for an emotion, so unhampered and so indulged, to become so powerful, so absorbing of the whole

* Fowler, Thomas, *Shaftesbury and Hutcheson*, p. 116.

individual that the will is swept along in the torrent, incapable of offering any resistance.

Using the definition given by Dr. Allers, we recall an emotion presumes knowledge and the aspect of value; that is, knowledge of the goodness or badness of the rising emotion. The moment that conscious awareness enters the picture is the moment also when the will enters, either passively to permit free rein to the rising emotion, or activity to restrain its energy within certain bounds (to turn the valve just so far open, as it were) or redirect the released energy into other channels. Gates suggests two immediate steps in the control of an undesirable emotion:

1. Do not allow any outward expression of the emotion.
2. Substitute another activity to use the released energy.

St. Augustine says that the passions (emotions) are good if our love is good, and bad if our love is bad. Fear (as an example) is good when it is fear of offending God, deep fear for our own weakness coupled with so much the greater reliance upon the Providence of God, Who knows when the sparrow falls and by Whom the hairs of our head are counted. But fear may be an evil thing when it is fear of the opinion of men as they sit in judgment upon conduct which conforms to our idea of right-before-God-and-our-conscience; or any fear of men rather than of God; wrong doing lest one cease to be a "friend of Caesar," is evil fear. Augustine's too great love for Augustine was evil, not so much because of its intensity as that its object was mistaken: Augustine sat on the throne reserved by God for God. The anger of the other son was evil, because he lacked the proper love for the prodigal returned; but the anger of our Lord over the desecration of His Father's house was not evil because His love was right.

It is by the exercise of the will that emotions are in their activities good or evil. The exercise of the will in the control and direction of the emotions in accordance with the law of God, constitutes virtue. St. Augustine defines virtue as "a good habit, consonant with our nature."

Since our morality is also the state of our acquired virtues, the question is pertinent: what is our potential nature, what can we become, what is it of our nature to become?

St. Paul says: "I am in labor until Christ be formed in you."

There can be no *act* where there was not *potency*. The statue of Moses was in the marble block; it required the genius and the patience of Michaelangelo to cut away what was *not* the statue of Moses, and so release the sublime figure. The pattern Christ is in us; it is the task, rather the privilege of each individual, by the exercise of virtue, to cut away what is not Christ, and so release His "full stature" in us. "But if by the Spirit you mortify the deeds of the flesh, you shall live" (Rom. VIII, 13).

PHYSICAL ILLUSTRATIONS

I have seen little contrivances made of wood pulp and metal, so cleverly constructed and so neatly folded that they looked like bits of scrap. But, when according to directions, one put them into a glass of water, the whole thing unfolded into a colorful little plant in a metal pot. Taken out of the water and laid in the sun, the little thing folds back again into the insignificant little wad of refuse. The experiment may be repeated over and over again; the same little pattern works itself out *when the proper conditions obtain*.

I have seen a small green knob, not an inch in diameter, unfold under proper conditions of warmth, weather and soil, into a magnificent red peony blossom which measured as much as eight inches across. The peony pattern worked itself out according to its nature. Under proper conditions every peony bud will do the same thing, *because it is of its nature so to develop*.

I have seen exhibits of a fertile chicken egg stopped at the various stages of development into a chicken, and have noted how from a tiny spot on the yolk there developed a down-covered charming little creature with the complete organism of a chicken. Under requisite conditions every chicken egg will so develop, *because it is of its nature so to do*. There is, in these things, a unique pattern, according to the nature of the thing, which seems to struggle for complete expression; and when the proper conditions obtain, the glorious figure is released.

In all creatures, man excepted, the pattern placed in them by God works out, without hindrance, to the perfection of its nature. In man, the pattern Christ, placed there also by God, does not develop in so unhampered a fashion. Original sin, which resulted from the misuse of man's free will, made the unfolding of the Pattern encumbered, and each misuse of the

individual's free will adds to the constricting bands, as it were, which prevent the free development of the glorious Figure which it is of *our super-nature* to be formed in us.

OUR SUPREME TASK

It is to remove these trammels, to chisel away what is not Christ in us, that is the task of the individual developing the virtues. The yearning which man finds in his heart, for he sometimes knows not what, is the struggle to form Christ. "I have come to cast fire upon the earth, and what will I but that it be kindled?" Men with the wisdom of Solomon have made the mistake of seeking elsewhere for the satisfaction of this struggle within their soul, but have acknowledged, after tasting all the enticements outside of the true one: "Vanity of vanities and all is vanities except to love God and to serve Him." And men like Augustine have tried the whole thing all over again, but have surrendered with "Thou has made our hearts for Thyself, O God, and they are restless until they rest in Thee." And poets like Francis Thompson have expressed the truth for all of us: "Naught contents thee who contentest not Me."

Prudence will direct him who exercises it in detecting which are the obstacles that must be removed for the forming of Christ within us. *Justice* sets the norms for our relations with others, "others" including first God and then our fellow-man, whom we love because we do see him, and thus prove our love for God Whom we do not see; and all our emotions are good if our love is good. *Temperance* sets the bounds within which the emotions may develop, and regulates the channels into which the released energies shall flow. *Temperance* regulates the valves—to continue the metaphor—which ones to open and how far. *Fortitude* supplies the courage to persevere and the bravery to overcome the obstacles that come to those who struggle not only daily but hourly to remove the bands that prevent the unfolding of the Divine Pattern within their soul.

But the result is worth the effort. In those rare moments when Divine Love finds the soul aware of His presence, and in those rarer moments when the soul is willing to respond to His smallest and greatest demand, then it is that the very flood-gates of emotion burst open and every smallest fiber of our being vibrates in accord, and we are carried away out of ourselves to

be lost in the tremendous Lover to Whom all our being cries out: "Draw me, we will run after Thee in the odor of Thy ointments."

That is what happened to David, after the corrective of royal penitence changed, not indeed the intensity of his love, but its object. That is what happened to Paul, so that the same man whose ignorance at the beginning of his love provoked from him: "Who art Thou, Lord?" could find it in Paul to say at the close of his life: "I know Whom I have believed. I live now; not I but Christ liveth in me."

That is what is meant by establishing the proper relation between the emotions and morality, for the "knowledge which appreciates the value aspect of the situation" is the knowledge which induces the "free subordination of conduct to what is right and fitting"; and in each case, that is Christ and Christ Crucified, Who Himself foretold: "And I, when I shall be lifted up, shall draw all hearts to Myself."

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EDUCATION FOR MARRIAGE

The scene is any pastor's office. A rather embarrassed couple are the main characters. A month ago they attempted marriage before a civil magistrate and now, conscience-stricken, they have come, as they say, "to have their marriage blessed." The church and rectory are not strange to them because they have both spent all their school years in Catholic surroundings. After the necessary arrangements have been made and the pastor has given a long and earnest talk, he tells them to go over to the church for confession. Whereupon the young man with some show of surprise remarks: "Why, Father, I don't have to go to Confession. I just went last week and I haven't done anything wrong since!"

Here is another true story. During the question period of a sophomore religion class, a girl who was completing her tenth year in a Catholic school gets the floor and wants to know if it is true that God really watches over His children. When she received the expected answer, she replied: "That's just what I thought. Then why isn't it true to say that mixed marriages are all right? After all, if I marry a non-Catholic and God is watching over me just the same, that's just fate, isn't it? Seems to me it's just a matter of chance whether or not Catholics marry Catholics." Now this girl was not saying these things jokingly to entertain the class; she was actually convinced that she was right.

Our third incident tells of a priest who was conducting a three-day retreat in a large high school. In one of the conferences he pointed out the wrong Catholic girls are doing when they consistently go out with non-Catholic company. The students spent the next week arguing the pro and con of the priest's statement. Many admitted that they thought they had misunderstood him or that he was being oratorical. Some few flatly refused to agree with the priest.

PEDAGOGICAL PARADOX

The religion teaching in our Catholic high schools presents us with an anomalous picture. Although we know that the high school is the terminal point of most of our Catholic students' education and in spite of the fact that we are continually pointing to the secondary school as offering an immediate preparation for life, we are neglecting on a wide scale the very vocation which the overwhelming majority of our graduates will choose.

We certainly do not suffer from lack of opportunity. Our young men and women go from our schools with our stamp upon them; parents put their children in our hands because they believe we are best fitted to show the way to a Christian life. In short, the Catholic youth in a Catholic high school is completely ours. The opportunity is tremendous—and so is the obligation.

The need of a Catholic preparation for life is urgent. In a country which is largely pagan or indifferent in regard to morality, the Church stands practically alone in guarding the religious welfare of her children. We face the unfortunate prospect of sending our high school graduates into contact with people who often do not recognize some of the principles of natural law. If the young Catholic is not entirely Catholic in character and outlook, he approaches the most critical period of his life as an amateur in competition with the most expertly professional worldlings.

"DON'TS" NOT ENOUGH

Without attempting to center the blame on individual teachers or systems, we must admit that it is sinfully unfair to afflict our youth merely with a series of "don'ts" and then release them with the fond hope that conscience will do the rest. We believe that our religion has the only true answer to the question of life, we know our marriage laws alone reflect God's will, but we are at such variance with millions of people concerning the most basic principles that we cannot expect our youth to do the right thing automatically. Whatever the reason, it is true that today Catholic high school students often manifest an alarming confusion in questions of marriage and the Catholic family. Reports from high school religion teachers contain almost incredible accounts of their pupils' ignorance of the Church's teachings and regulations. It is whistling through a graveyard to quote the old bromide that youth is fundamentally sound and will turn out all right after a few precipitate mistakes.

A "SIX-SACRAMENT" RELIGION COURSE

It is only when we realize that Catholic marriage is a true vocation that we can deal with it properly in the high school course. We spend much time and effort to comply with college

entrance requirements; we make provision for commercial courses and give classes in manual trades and industrial occupations because we want our pupils to be ready for whatever life-work they desire to take up. Yet we expect that a few questions and answers from the catechism on the Sacrament of Matrimony are sufficient to equip our future Catholic laymen with all the knowledge they need to fulfill their obligations in the married state. Guidance programs and everything fine discovered in educational research are enlisted to aid the teacher and pupil, but for the most part the very state in life which well over 90 per cent of our graduates will enter is neglected and in some schools ignored. Our religion courses are often scrupulously complete with the exception of the seventh Sacrament, although the very way our future married couples co-operate with the graces of their state in life will determine their places in eternity. Marriage is just as truly a vocation as the religious state; it calls for preparation and serious thought no less than does the priesthood or the brotherhood and sisterhood.

IN HIGH SCHOOL OR NEVER

A glance at Catholic school statistics makes it abundantly clear that the Catholic high school is a logical place to reach a large number of prospective Catholic leaders. The most optimistic estimate places less than 20 per cent of Catholic high school graduates in a Catholic college. About 57 per cent of Catholic high school graduates do not continue their education. Over 13 per cent of those who do continue in school after high school enter secular institutions of learning other than colleges. Of the 28 per cent who enter college many individuals attend state schools. It must be remembered that these figures apply only to Catholic students in Catholic high schools. When we realize that only one out of five such students is in a Catholic high school the country over, we can see there is nothing in the situation which calls for complacency.¹

LOOK AT THE RECORD

In those high schools where some attempt has been made to present the Catholic teaching on marriage, the impetus has been

¹ *Catholic Colleges and Schools in the United States*, Washington, D. C.: National Catholic Welfare Conference Report, Department of Education, 1940.

the sorry record of their graduates' subsequent unions. The number of mixed and invalid marriages entered into by students who attended Catholic schools throughout their educational careers is large enough to cause grave concern to any conscientious teacher of high school religion. Two studies of individual parishes have reached similar conclusions.² These reports indicate that about 36 per cent of the graduates from Catholic high schools in the parishes surveyed entered into mixed or invalid marriages. This percentage applies only to those young people who had attended Catholic schools exclusively. Catholic pupils with part-time training in public schools contracted a considerably higher percentage of mixed and invalid marriages.

Now, of course, no experienced teacher would contend that any one solution can be offered as a cure-all for such a situation, but the case histories taken from almost any parish file would undoubtedly show that many mixed and invalid unions are the result of pure ignorance or lack of appreciation of the Church's teachings. It is a common experience to find a complete misunderstanding of the distinction between a true Catholic marriage and a so-called civil marriage for Catholics. The term "having our marriage blessed" is typical. Validations in the eyes of the couples concerned often mean nothing more than putting an official church approval on unions perfectly valid from the beginning.

"HUSH-HUSH" ATTITUDE BACKFIRES

Every teacher has heard much about the necessity of putting himself or herself into the student's position. Psychological approaches to learning are subjects of wide research, and the ascertaining of student levels forms the basis for methods of presentation. If there is any merit in these techniques, we are deluding ourselves when we believe we are opening a new field of thought to the adolescent if we speak to him of marriage. Even a superficial knowledge of young people is enough to dispel any doubts in this direction. Our youth are discussing marriage, often with the most profound misconception of the Church's

² Brother Gerald J. Schnepf, "Mixed Marriages," in: *The Family Today*, Washington, D. C.: National Catholic Welfare Conference, 1944, p. 107. Rev. Thomas F. Coakley, "Catholic Leakage: A Factual Study," *The Catholic World*, January, 1942.

teachings. If their ideas are wrong in the last year of high school, what are the chances that they will be corrected before they are actually married? We are missing a golden opportunity to guide them to the truth at a time when they are so susceptible to appeals for ideals, when their young enthusiasm is searching for a worthy outlet. We who have hundreds of years of the best traditions in teaching, stand by idle while we have the knowledge the young people need. We who are best qualified to make decisions about the content of a course in Christian marriage, who know what to give, what to omit and how best to present a difficult topic, allow our most precious possession to learn the wrong things from pagan sources. At the very time when we should be suggesting and strengthening good habits, these boys and girls are in danger of forming wrong habits which may wreck their whole lives.

PIONEER SPIRIT NEEDED

There are numerous reasons for the almost universal lack of proper presentation of Catholic marriage in the high school. Many of the difficulties are formidable, and it is not here implied that negligence can always account for the omission of what is a plain duty. Some honest attempts are doomed to failure because conditions beyond the teacher's control intervene. Responsible persons have feared to enter a field which has all the obstacles of pioneer work. A premonition of doing more harm than good has doubtlessly prevented large numbers from trying the experiment.

Three causes for this unsatisfactory condition can be listed here. One priest who has had years of experience in Catholic family work has found that to the question, "Why don't you teach Catholic marriage in your high school?" the religion teacher will answer: "There is no textbook." The answer is justified by fact. In the whole field of religion textbooks for high school use the teacher searches in vain for well outlined source material for the subject. The proper handling of such a delicate course would demand an excellent guide, but thus far none has been forthcoming. This unfortunate circumstance may be remedied shortly.

HEAVEN ALSO FOR MARRIED PEOPLE

A second reason for our failure may be the religion teacher's viewpoint. This can be true whether the teacher is a priest, Brother or Sister. Educated and trained as we are for a life apart from the world, devoted to a vocation outside the married state, it is not easy for us to appreciate the nature and importance of a layman's married life. The criticism is sometimes justly made that we treat our pupils as if they were in a seminary or convent. It is possible to harm our children with well meant but misguided zeal. We can be just as unacquainted with their values as they are with the lofty spiritual truths which motivate the lives of priest and teacher.

We who see life in its true and highest meaning may underestimate a less perfect, yet holy vocation. Religion teachers can forget that they are preparing their classes for life in the world, for a life very different from the one they are leading. Many religion class projects which are conceived with the very best motives fail because they are utterly impractical and incomprehensible from the student's viewpoint. Unless the instructor has a deep understanding of human nature, not as he or she would like to have it but as it is, a psychological starting point in religion teaching will never be found. *Direction toward the ideal must have its foundation in the real.* All those teachers we have loved and admired in our own school days, whose insight we have praised, first learned the necessity of this adjustment whereby they projected themselves into the student's viewpoint. In the present problem this does not mean a watering down of dogma or a shifting of morals to fit a fashion; it does mean a common-sense approach to situations which, although not easily handled, must nevertheless be dealt with if we are to fulfill our roles as teachers.

RIGHT THINGS IN THE RIGHT PLACE

The fear that a course devoted to Catholic marriage will be interpreted as sex instruction to the adolescent is the third cause of our attitude in this regard. The wrong kind of sex instruction has been condemned so frequently that we approach the subject with diffidence. If education for Catholic marriage were to degenerate into mere sex instruction, it were far better to have no course at all. It is precisely the pagan error that makes mar-

riage purely a matter of sex, which we are here trying to overcome. Our young people come in contact with this poison at every turn. It is our task to counteract misinformation with the truth.

Now no one will presume that the construction of a course in Christian marriage is an easy matter. Only an expert in adolescent psychology, one who has learned to know our teen-age youth by living with them, one who understands their enthusiasms and hopes as well as their problems—only such a person should be given this task. The task should be the concern of an experienced priest or teacher, and preferably one who has been occupied to some extent in parish work. If the more general matter in class instruction is insufficient for individual needs, if personal direction is required or private consultation requested by the student, such a person would understand how best to deal with the situation. The course should be limited to either the junior and senior years or to the senior year only. Carefully selected material could be presented with discretion and the whole process so skillfully handled that the features of novelty and curiosity which might at first attend the presentation of the subject matter would be reduced to a minimum. Unnecessary information would naturally be excluded. The whole course would be treated on a high plane with such respect and sincerity that nothing but admiration for Catholic marriage would be the final result in the pupils' mind.

In the ultimate analysis we are forced to admit that there is a strong probability that Catholic youth may be stolen from the Church if character based on faith is not built within them. It has happened in other countries; our land enjoys no providential exemption if we allow the same conditions to flourish here. In a Catholic high school we have at least a percentage of our future adults under direct guidance. As Monsignor George Johnson put it: "Those who are planning the high school of tomorrow will prove remiss and overlook one of the most potent means of helping education to produce better human beings if they fail to give a central place in their thinking to the home, the strengthening of family ties and the improvement of domestic living."

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WHAT SHALL WE READ?

"A man is known by the company he keeps" is an old adage; to it may well be added that a man is marked by the company he keeps. As a man selects his companions in life, so, also, he is free to choose other and more subtle friends, the people he may meet in the pages of books. It will be his good fortune if, while he is still young, his first literary acquaintances are carefully chosen by older and wiser persons. Only adults may have the knowledge that experience alone can bring, that the influence of these silent people in literature have a lasting hold on the character of readers. Many of these book folk will walk through life with the child grown adult, and may come to personify certain social truths, virtues or vices, or even ways of life.

In regard to the choice of reading matter for adults, a startling fact is evident; gently bred and proper people will buy and read a story which has chapters and passages which they could not discuss in the family circle. It is folly to argue for the artistry in salaciousness. The masterpieces of literature of past times did not depend upon this element for their vogue. While the original text of Shakespeare has coarse expressions as viewed by the modern taste, yet expurgated volumes lose none of their strength of appeal.

It is to be noted that many of the best-sellers of today would stand as good stories with indelicate parts left out. The proof of this fact, if needed, is the success of films built on some of these stories, which, by reason of movie censorship, have omitted objectionable parts. One outstanding example is *Anthony Adverse*, a tale whose scope and color were sufficient to make a popular book without the intrusion of the many indecencies that filled the pages of a large book. The screen play was evidence of the value of the story apart from the salacious chapters. *My Son, My Son* by Howard Spring, a tale that was moving and convincing in itself, while marred by the two or three chapters, yet when the latter were deleted by the film censors, the pictured story followed quite closely the book narrative.

The writers should be made to feel they are catering to a minority when putting into their stories passages that cannot be read aloud around the family table. They have to submit

to the decision of the movie producers in this respect. Publishers and book reviewers should convey this salutary truth to the prospective authors.

In the hurry of modern living conditions, it is difficult to know the merits of a new book. The author's name is not always a safe guide. *The Last Puritan* by George Santayana did not prepare the Catholic reader for the disappointment of his recent book, *Persons and Places*. Fortunately for Catholic readers there is the service rendered for selecting books by *Books on Trial*, published by the Thomas More Library and Book Shop, Majestic Building, Chicago 3 (\$2.00 per year); and *Best-Sellers*, a bi-weekly review, published by the University of Scranton, Scranton, Pa. All Catholic families will wish to subscribe for a Catholic newspaper or magazine. In these, one may find indications of what is worth while in publications.

The dreadful holocaust of the global war is forcing the imagination to dwell upon the future life; certain it is that there is much demand for religious themes. Among the best-sellers *The Song of Bernadette* by Hans Werfel and *The Robe* by Douglas have led the reading lists for a long period. The claim of the future life of the soul, the call of God to every one of His children, the hunger for something beyond the immediate field of action, is being recognized by most of the leading writers. Lives of the saints, especially St. Francis of Assisi and St. Theresa, are widely read in all literary circles. *Blessed Are the Meek* by Zofia Kossak takes a little of the glory of St. Francis into her tale.

Unfortunately, there are writers who, with tongue in cheek, use the search for truth among bewildered souls who have not found an anchor in their religious practice, as a selfish step to selling their wares. Such a book is *The Razor's Edge* by Somerset Maugham. There will be many others for the same reason.

Of the many accounts of the war written by first-hand participants, there is no flippant attitude to the unknown. Many of these stories frankly acknowledge supernatural intervention and all are reverent in the face of the nearness of death.

GERTRUDE CORRIGAN.

A SUCCESSFUL EXPERIMENT *

It is estimated that before the war Europe was supplying 75 per cent of the missionaries working in the mission field. With European seminaries broken up, with her youth decimated by the war, undernourished and imbued with militaristic ideals, it will be ten years, probably much longer, before she can send out her missionaries as of old. Previously, America has been supplying only 5 per cent of the missionary personnel. During the next 20 years, therefore, if the Church is merely to hold its own in the mission field, America must send 15 times as many missionaries as she has been sending in the past. At the same time there will be our own postwar needs to provide for.

"America alone remains the hope of the world for increased vocations," says Pope Pius XII. It is obvious that our Catholic schools must play a leading part in securing these vocations!

Very Rev. Msgr. D. F. Cunningham, superintendent of schools in the Archdiocese of Chicago, has experimented with a vocation program in the schools which has proven eminently successful. March was designated as Vocation Month. A program was sent to all the teachers of the seventh to the twelfth grades.

The program is brief, definite and practical. Its aim is two-fold: to deepen the spiritual life of the students and to impart adequate vocational instruction.

The spiritual life is to be deepened by prayer, frequent Communion, and the fostering of a spirit of sacrifice and generosity. Definite projects are suggested under each of these points. By way of prayer, a daily ejaculation is to be added to one's morning or night prayers: such as, "Dear Jesus, help me to become a priest (or Brother or Sister), if it is Your Holy Will"; or, "Jesus, let me know what You want me to be." Then a Novena for one's vocation is suggested. This Novena is to precede the Feast of the Annunciation. A Day of Recollection is also suggested. Holy Communion is urged twice a week. A Sacrifice Box is suggested for the lower grades.

*At the annual meeting of the Department of Diocesan School Superintendents, National Catholic Educational Association, held in New York November 9th and 10th, a resolution was adopted declaring March to be Vocation Month for the schools of the country and inviting all the diocesan superintendents to put into effect the program used by Msgr. D. F. Cunningham in Chicago. In view of this fact, the following article describing Msgr. Cunningham's program is of particular interest. The author is with his twin brother, the Rev. Henry Vetter, C.P., responsible under God for the present national movement in behalf of priestly and religious vocations.—Editor's note.

The instructions include talks on: "The Signs of a Vocation," "How to Overcome Difficulties," "The Apostolate that Lies Open." Vocation pamphlets are suggested for reading. A Question Box on vocations is kept in the classroom. Finally, a paper is written by each student on the theme, "Why I would (or would not) like to become a Priest (or Brother or Sister)."

It might, on first thought, seem more gratifying, if we could point definitely to a far greater number of applications to seminaries or religious orders. But that effect is not warranted by the nature of the program. Perhaps the best result of the program was the number of those who for the first time in their life gave serious consideration to the idea and the possibility of *their* having a vocation. Many of these students had simply taken it for granted that *they* were not called to anything so lofty. As one student's paper put it: "I had made up my mind that the only state for me was that of marriage, but now—I am rather uncertain—I think there is a call for me—I have been receiving Communion daily for three weeks that God may show me what He wants me to do." Or, as another put it: "I never thought of it in that way before."

Yet, these are the ones who must be awakened to see, first, the possibility, then, the probability of their being called. It is only by thus awakening very many more of the hitherto thoughtless ones that we shall ever be able to multiply the number of vocations ten or fifteen times! Needless to say, some time must elapse before such vocations will come to maturity. But the great work of stirring up these vocations in the hearts of scores and even hundreds throughout the Archdiocese has been done. This same program in succeeding years will do much to develop these vocations.

A second result of the program was the number of half-hidden, half-suspected vocations brought to light. Without the program, such a vocation might have remained, for a while, like a secret cherished dream in the mind of the child, but, receiving no encouragement or help, it would easily succumb to the difficulties, the distractions, and the allurements of life.

It is difficult to estimate the number of such vocations thus brought to light. But very many of the teachers in their reports have spoken of three or four, or of five or six pupils making definite inquiries about particular religious communities or seminaries.

The final compositions showed a third result. Many students, seeing clearly now the signs or indications of a vocation, realize that it is only their unwillingness to make the sacrifices that makes them draw back. "Not enough fun," "too hard," were their remarks. May we not hope that the uneasiness they feel may result in more serious thought later on and that God will give them inspiration to greater generosity at some future date?

A last, but still very definite result might be that expressed by one of the school reports: "While the majority of the final papers were of the 'would not' type, even these showed a greater understanding and a deeper appreciation of the higher calling." This is a result that is not to be lightly overlooked, in these days when we find so many indications of an anti-clerical spirit developing even among Catholics.

That the program should have been enthusiastically welcomed by the teaching Sisters and Brothers was only to be expected. Both the Sisters and the Brothers are woefully in need of vocations! But that the priests of the diocese should have shown such interest, this was as surprising as it was gratifying! In many parishes the pastors inaugurated the program and saw personally to its fulfillment. In many parishes the pastors themselves gave the vocation instructions. Probably in the majority of others, the assistants or other priests did. In many parishes the priests supplied the vocation pamphlets, *Follow Me* (for boys) and *Follow Him* (for girls).¹ The number of days of recollection was very encouraging. In some places the assistants exchanged parishes for the holy work of conducting these recollection days.

All in all, the Chicago Vocation Program stirred up a real interest among the teachers, the priests, and the children of the Archdiocese. It was an interest that was pursued in an intelligent, practical manner. We believe that it was a great success and that it represents one of the best ways to meet the postwar demands of the Church for priests, Brothers, and Sisters.

MATTHEW VETTER, C. P.

Director, St. John Bosco Vocation Club,
Chicago, Illinois.

¹ These booklets are available at the Thomas More Bookshop, 22 W. Monroe St., Chicago 3, Ill.

AMERICA NEEDS RELIGION

To the rich young man who asked, "What shall I do to be saved?" Christ answered, "Keep the Commandments!" To-day, when people ask that same question, "What shall we do to be saved?" the question must be answered by nations as well as by men. The solution is not one answer for a man and another for a nation; the answer is the same for both. Christ is the Way, the Truth, and the Life for nations as well as for men.

But how shall the term nation be defined? Browning gave the right idea when he wrote:

A people is but the attempt of many
To rise to the complete life of one.

Unity—unity of purpose, effort and ideal, that is what makes a State. It is not a mere figure of speech to say that a nation has a personality of its own; it is the truth. By what standard is a nation to be judged? By the standard that has been revealed to it, by its acceptance or rejection of the best it has seen and known. The more sublime the ideal, especially if it has been espoused and proclaimed, the greater the condemnation, if it is betrayed or if it falls short of that ideal!

Where does America stand among nations today? She occupies an exalted place, an enviable place, for to her has come a vision of universal brotherhood, of equal rights and opportunities for all; and in the most solemn and explicit manner she has pledged herself to follow it. May our beloved America never prove disobedient to that heavenly vision! In the Declaration of Independence we have a sublime creed and covenant; we have not only declared those principles to be true, but we have declared them to be self-evident. The very existence of America is staked upon them!

In the hour of her peril America appealed to the Supreme Judge of the World to witness the rectitude of her intentions, and made her vow unto the Most High. And those principles were Christian principles, no matter whether she called them by that name or not. They are only one phase of the fundamental Christian doctrine, the *fatherhood of God and the brotherhood of man*. By espousing this Christian principle she has submitted herself to the judgment of mankind as a Christian nation.

The first drama enacted by our American nation was a tragedy. There was a conflict between the Declaration and the Constitution. The Declaration expressed the nation's ideal; the Constitution, her compromise with the situation then existing. The Declaration "proclaimed liberty throughout the land and unto all the inhabitants thereof"; the Constitution provided for the security of slave-holding. The two positions were utterly inconsistent. The clash between them made up the tragedy of our first century. We paid dearly, North and South alike, since both were guilty, for our betrayal of the truths we had acknowledged in the Declaration; and we found our first real union in the Amendments that made the Constitution and the Declaration really one. Who will say that in all this there was no such thing as divine guidance?

If America today is to be the leader among nations, may it be because she "has loved justice and hated iniquity; therefore God hath anointed" her. To believe that there is any other road to success and to safety, and to peace, is to believe that the wages of sin is life and not death. If our nation is to endure, if it is to exercise leadership among nations, then it must insist upon the integrity and sanctity of the family, the home, secured by recognition of marriage as a union instituted and approved by God for the perpetuation of the race. If you can make a rope out of sand, then you can, perhaps, make a nation out of individual men and women who recognize no obligation but follow only their own interests and desires. There never was a great nation that did not venerate the law. There can be no strength without cohesion; there can be no cohesion without law.

The very heart of citizenship is its attitude toward the State, what Saint Paul spoke of as "the powers that be." In nothing was early Christianity more singular than in this. Even when it was being persecuted unto death, it ceased not to pray for the stability and the prosperity of the government order. Saint Paul reminded his followers that the magistrate bore the sword of justice for their sakes, not for his own.

The principles upon which citizenship is based are, fundamentally, religious principles. More than that, they are Christian principles. More than that, they are Catholic principles. If the State shall be saved from shipwreck in the stormy

passage before it, it will be because a sufficient number of its members still believe in and resolutely adhere to those principles.

Is it not equally clear that any hope of a world-citizenship must rest upon the same foundation? What hope can there be of an international union among nations, some of whom are governed by these principles, while others are wholly non-Christian? There can be no true union but in Christ. As our American armies approach complete victory, let us recall the year 312, when Constantine, before a battle with Maxentius, a few miles outside of Rome one bright afternoon saw a flaming cross in the heavens with the words in Latin above it, which signify in English, "In this sign wilt thou conquer." Today, as in the year 312, our armies will win victory through that same sign, the sign of the cross, for it is the sign of salvation for nations as well as for men.

SISTER CLARITA SERAMUR, S.C.

St. Mary's Central Catholic High School,
Cincinnati, Ohio.

The education which forms character is indispensable; that which trains the mind is desirable.—*John Lancaster Spalding.*

Satan knows well that if he can separate religion from instruction, he has cut through the roots of the Christian civilization of the world. For that reason all the art, all the wiles, all the frauds, all the false realities of this day, are directed to what is called secular education, national education, imperial education—anything you like, only not Christian education.—*Cardinal Manning.*

The worst education that teaches self-control, is better than the best which teaches everything else and not that.—*John Sterling.*

A CROSS AND FLAG CLUB

One of the better features of modern educational methods is the encouragement of student activities. We learn by doing things. That is one reason why the true educator is ever on the lookout for the right kind of a student project. Teachers know these are invaluable, if kept within reasonable bounds. We need more of them—the right kind—but, may we add, they are not very easy to find.

Stormzand in his *Progressive Methods of Teaching* proposes three things as essentials for a school project: (1) it should be "a definite and clearly purposeful task"; (2) it should be "one that can be set before a pupil as seeming to *him* vitally worth-while"; (3) it should approximate "a genuine activity such as men are engaged in in real life."

We offer the following illustration of an ideal project for a Catholic high school. It is not new, but deserves to be better known. What we propose is one modelled after what has been tried out in several schools. In one of these schools the project was called "The Cross and Flag Club."

Any such club should be made up of members from the student body who are interested in editing and mailing a bi-weekly or monthly bulletin to all the men and women of the parish in the armed services. Pupils having older brothers and sisters in the service should be ideal for membership, while other zealous and patriotic students will be equally welcome.

The Bulletin may be either mimeographed or printed. It should contain local, civic, and parish news; messages from parishioners in the service, a joke column, and of course a religion column. Perhaps the Reverend Pastor or one of his assistants will contribute a message of counsel and encouragement.

Suggested officers are as follows: (1) Honorary Chairman—the Reverend Pastor; (2) Treasurer—a Reverend Assistant; (3) Supervisor—a teacher (Brother or Sister).

The editorial staff may be made up thus: (a) Editor-in-chief—a student (elected or selected); (b) editor of parish news column; (c) editor of civic news column; (d) editor of service men's news column; (e) editor of service women's column; (f) editor of religion column; (g) editor of joke column.

The following committees would take care of all details: Supply committee (to look after equipment, to purchase paper and envelopes, etc.); address committee (to obtain addresses and keep the mailing files up to date); printing committee or mimeographing committee (to put the material in form and read the proofs); mailing and address committee (the entire group may participate in this work at their regular meeting); entertainment committee (to arrange for a reasonable amount of wholesome recreation at the close of meetings); refreshment committee (if this is feasible now and then); finance committee (to raise money under the direction of the Reverend Treasurer to defray expenses).

The above is only a rough outline. Local conditions will require certain adaptations. The general plan, however, should be to divide the work in such a way that as many students as possible may participate, each in a specific, necessary task. The teacher-supervisor should provide that no student is overburdened. Assistants should be added to each committee as the tasks may require.

This project fulfills very well the three essentials of Stormzand. The task is clear, definite, and purposeful. Best of all, it will seem to the student as vitally worth-while to *him*. Each time a Bulletin is printed, he will be mailing a copy to *his* own flesh and blood. Finally it is a genuine activity, which anyone might be engaged in in real life. Indeed it may well be for more than one of our Catholic youth an introduction to journalism, in which field there is surely a need for Catholics at all times.

It is true, this is a war-time project. Some might hesitate to recommend it at this late hour. But we think otherwise. It is never too late to lend a helping hand to our country's youth, whether they are fighting our battles on foreign fields or educating themselves in our parish schools.

HUGH BRIGHTON.

EDUCATIONAL NOTES

PROGRESS OF CITIZENSHIP COMMISSION AT CATHOLIC UNIVERSITY

The Commission on American Citizenship of the Catholic University of America, headed by the Rt. Rev. Msgr. Patrick J. McCormick, Rector of the University, has submitted its annual report to the Board of Trustees of the University, outlining the work accomplished toward broadening and deepening good will among all citizens, for which the Commission was created.

"In January, 1944," Msgr. McCormick said, "the Commission published a limited edition of 2,000 copies of its statement of principles, a book of 125 pages written by the Director of the Commission, the late Rt. Rev. Msgr. George Johnson. The reception of this volume by educators and publicists of many creeds was so enthusiastic that another edition of 4,000 copies was put through the Catholic University Press. Of this second edition more than half was sold almost before publication; and a steady demand keeps the sales still running.

Faith and Freedom Readers

"The publication of this statement, *Better Men for Better Times*, before the untimely death of Msgr. Johnson fortunately presented in more lasting form the high ideals with which he had inspired the educational work of the Commission. With the curriculum and *The Faith and Freedom Readers* the book stands as memorial to one of the great leaders of Christian thought of our time and nation.

"This Curriculum, constructed by Sister Mary Joan, O.P., and Sister Mary Nona, O.P., and their associates, under the guiding direction of the Most Rev. Francis J. Haas, Bishop of Grand Rapids, and the direct supervision of Msgr. Johnson, is rapidly approaching completion. Volume I, for the primary grades, has been published by the Catholic University Press. More than a thousand volumes have already been sold to teachers. Volume II, for intermediate grades, has gone to press. Volume III, for upper grades, will come out during the academic year of 1944-45. The consensus of leading Catholic educators is that the publication of this Curriculum not only meets a great need but also establishes a high standard in general curriculum-building.

"*The Faith and Freedom Readers*, prepared by the Commission and published by Ginn and Company, have set a new record in both standard of material and in sales. The Readers, now completed through Grade VII, and with the Reader for Grade VIII coming out in 1945, are now being used in nearly 6,000 of the 8,000 Catholic schools of the United States. They have been adopted as basal readers in 26 Archdioceses and Dioceses, as co-basal, supplementary or approval readers in 36, and have had excellent sales in 23 others. The total sales of readers and workbooks as of October 1, 1944, and not including sales of Reader VII are 1,500,000.

"The State of New Mexico, which buys books for Catholics as well as for public schools, has chosen these readers. The Archdiocese of Portland, Ore., has made them textbooks in social studies. The Propagation of the Faith has approved Reader V, *This Is Our Land*, as a practical demonstration of education in its own field. The Young Men's Christian Association bought 500 copies of this reader for distribution among German and Italian war prisoners. The Conference of Christians and Jews has given high praise for the good will to all men expressed in the volumes of the series. Many religious Orders of teachers have made basal adoptions of the books for use in their schools.

MORAL SUCCESS OF BOOKS

"The material record of success of these books is, however, less important than their moral success. It is our belief, based upon the testimony sent us by hundreds of grade school teachers throughout the nation, that the *Faith and Freedom Readers* are already setting in the minds of the children using them attitudes and understandings which will go far to solve the pressing problems of social, economic and political existence which will confront them after their school years. This pattern, impressed upon their consciousness in childhood, is making them ready for their full duty of citizenship.

"To the Archbishops and Bishops of the American Hierarchy, to superintendents and supervisors of our Catholic school systems, to the Superiors of religious Orders, to the teachers in the schools, and to all other educators who have also co-operated with the Commission in understanding and promoting this educational plan for the betterment of national welfare, I wish to

express deep appreciation of their splendid co-operative service. It is upon such co-operation that we are building the citizenship which will make, as the founders of the Commission hoped, better men for better times."

MARCH OF DIMES, JANUARY 14-31

Backed by millions of dimes contributed by millions of Americans, the National Foundation for Infantile Paralysis went to war against poliomyelitis in 1944 on the educational as well as on the epidemic front.

As part of a wide program launched early last year to inform the public about polio, the latest and best information that medical science has to offer as protection against this disease was made available to them. That an expansion of this program, financed by March of Dimes funds, will be possible in 1945 was expressed by Basil O'Connor, president of the National Foundation, which is making its annual appeal for funds through the March of Dimes, January 14-31.

AUDIO-VISUAL PROGRAM IN SCHOOLS

Specific recommendations for the development of audio-visual programs in schools and school systems have just been released by the American Council on Education in its publication *A Measure for Audio-Visual Programs in Schools*. These basic statements are the first attempt to outline a comprehensive plan for the development of programs on all organizational levels—individual building, local school system (county, city, and town), state department of education and state institutions of higher education. The recommendations blaze the trail further by indicating the desirable interrelationships of the various levels as well as their specific functions. Individual statements on functions, personnel, equipment, materials, teacher training, and financial support reflect throughout an underlying philosophy in line with the best thinking in the field. The recommendations set a high standard—one that is far in advance of most present programs—yet they can in no way be called visionary.

EDUCATIONAL MEETINGS

Speaking on "History in the Postwar Curriculum," the Rev. Wilfrid Parsons, S.J., of the Catholic University of America, told

the Tenth Annual Convention of the Eastern Regional Unit, College and University Department, National Catholic Educational Association, that "we are, in all probability, going to live in a new world, one which will be a world society, with a world organization, and in a more democratic world."

The convention elected the following officers: The Rev. Francis J. Furey, President of Immaculata College, Immaculata, Pa., Chairman; the Rev. Cyril F. Meyer, Dean of St. John's College, Brooklyn, Vice-Chairman; Brother Potamian, Dean of Manhattan College, Secretary, and the Very Rev. Edward B. Bunn, President of Loyola College, Baltimore, Regional Representative on the National Executive Committee.

"This new world," Father Parsons added, "will be at the same time co-operative in its general course, and self-governing in its several parts. The result of this will be in the classroom, a greater need of a sense of solidarity with the human race, and a greater responsibility in the individual citizen for actions of his own government."

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Decisions affecting the education of returning war veterans in Jesuit colleges and high schools of the Maryland Province were reached at a meeting of the Deans of these colleges and high schools at Loyola College, in Baltimore, last month.

It was decided that returning veterans who have completed three years of standard high school and have earned twelve units with a good average in each course will be allowed to complete their high school work under college direction.

The Deans also decided to establish an advisory committee in each college to administer the veterans' program and agreed that returning veterans should be required to do as much of the philosophy and religion courses as possible. If accepted for senior year, the whole of ethics, natural theology and psychology would be required as well as the senior religion course. In accepting veterans for a pre-medical course, the Deans agreed that care must be taken to see that advanced standing is given only to those who have good records for past work.

Informal and formal courses taken while in the armed forces will be evaluated for credits according to the standards of the U. S. Armed Forces Institute. The Deans agreed that an accelerated program of some kind should be continued for vet-

erans, with a plan being considered for accelerating a four-year course into three years.

A two-day conference of the Jesuit Post-War Committee will be held at the college on January 17 and 18. The Rev. Wilfred M. Mallon, S.J., is Chairman of the Committee.

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The Fifth Annual Convention of the Catholic Unit of the Secondary School Department of the National Catholic Educational Association was held in San Francisco late in November under the auspices of the Most Rev. John J. Mitty, Archbishop of San Francisco.

The sessions were held at the University of San Francisco, the Rev. Patrick J. Dignan, Superintendent of Schools of the Archdiocese of Los Angeles, presiding. Representatives from the five Dioceses of California were present. More than 500 priests, Brothers and Sisters attended. The Convention opened with a Missa Cantata, of which the Rt. Rev. Msgr. James T. O'Dowd, Superintendent of Schools in San Francisco, was the celebrant. Father Dignan preached the sermon. Msgr. O'Dowd gave the first talk on "The Catholic High School in the Light of Its Objective." The Very Rev. James King, S.J., President of St. Ignatius College, talked on "The Administration of the Catholic High School." The following officers were elected: President, Brother Alfred, Provincial of the Christian Brothers; Vice-President, the Rev. Raymond Renwald, Superintendent of Catholic Schools, Sacramento diocese; Secretary, Sister Michael, Supervisor of High Schools of the Immaculate Heart Sisters; Delegate, the Rev. Hugh Duce, S.J., Supervisor of the Jesuit Schools.

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The seventh Congress was held in Philadelphia four years ago. The Congress will commemorate the fortieth anniversary of

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"Acerbo Nimis" by Pope Pius X, modern founder of the Confraternity.

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DEATHS OF CATHOLIC EDUCATORS

The Very Rev. John Jordon Dillon, O.P., 46-year-old President of Providence College, died at St. Raphael's Hospital, New Haven, Conn., December 1, following an illness of a week. Father Dillon was the first alumnus to serve as president of the college. He was born in Derby, Conn., on September 2, 1898, and was ordained to the priesthood in 1929. He served in the Navy during World War 1. He studied at the Catholic University of America in Washington and obtained his doctorate at the Pontifical International University in Rome in 1932. He received honorary degrees from Brown University and Rhode Island State College. Father Dillon was serving his third term as president of the college.

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The Rev. Michael J. Walsh, S.J., regent of the School of Law at Loyola University of the South, died of a heart attack November 24 at the age of 69. Father Walsh was a native of County Cork, Ireland, where he received his early education. He completed his college training at Mungret College, Limerick. Soon after coming to the United States he entered the Society of Jesus at Macon, Ga., in 1892. Since his ordination Father Walsh had taught at Spring Hill College, Mobile, Ala.; Sacred Heart College, Augusta, Ga., and Loyola. He served as president of St. John's College, Shreveport, La., and Jesuit High School, New Orleans, and from 1932 to 1935 was pastor in Albuquerque, N. Mex. He was serving on the faculty of Loyola for the second time, from 1935 until his death.

* * * *

The Rev. J. Leonard Carrico, Director of Studies at the University of Notre Dame, died in South Bend, Ind., at the age of 62. Born in Raywick, Ireland, in December, 1881, Father Carrico was educated at St. Mary's College, receiving a bachelor of arts degree in 1902. In September of that year he entered Holy Cross College, Notre Dame, to prepare for the priesthood. In 1908 he received a Doctor of Philosophy degree from the Catholic University of America and was ordained that year. He imme-

diately returned to Notre Dame where he remained until the time of his death.

* * * *

Word was received of the death in Dublin on November 11th of the Reverend Edward Leen of the Holy Ghost Fathers, theologian, philosopher and author of several of the best-selling Catholic books of the past decade. Father Leen was 59 years old. His inspiration was Cardinal Newman, whose writings were his life's study.

Father Leen's books became required reading for Catholic thinkers immediately on their appearance. They included *Progress through Mental Prayer* (1935), *In the Likeness of Christ* (1936), *Why the Cross* (1938), *The Holy Ghost* (1937), *The True Vine and Its Branches* (1938), *The Church before Pilate* (1939), and *What is Education?* (1944).

* * * *

The Rev. Eugene J. Daly, S.J., teacher of mathematics at St. Xavier High School, Cincinnati, and a regular confessor at St. Xavier Church, has died.

He was born in Cincinnati and was 71 years old. He formerly taught at St. Ignatius College, Chicago, and at Creighton University in Omaha. It is said of him that he "had either taught or heard confessions of nearly every Catholic in Cincinnati." In the course of his career his students are said to have numbered more than 4,000 and the penitents he has heard more than half a million.

* * * *

SURVEY OF THE FIELD

A pamphlet memorial to the late Most Rev. Msgr. George Johnson, former Director of the Education Department, National Catholic Welfare Conference, has been prepared in limited number and is available to friends of the distinguished prelate. The pamphlet contains a foreword by the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, and the sermon delivered by him at Monsignor Johnson's funeral; a biographical sketch of Monsignor Johnson, and the address to the graduates which he was delivering at the Trinity College commencement exercises on June 5, 1944, when he was stricken mortally ill. . . . "There are at present 64 reviewers reading 156 maga-

zines for the National Organization for Decent Literature, and the work of the organization is progressing very favorably as evidenced by the number of magazines that are coöperating," it was reported to the annual meeting of members of the Episcopal Committee for the organization held in Washington. The Most Rev. John F. Noll, Bishop of Fort Wayne, Chairman of the Committee, presided and outlined the history and past accomplishments of NODL. Whereas at one time, he said, there were approximately 300 magazines on the disapproved list of the organization, there are today only 71, indicating the extent to which publishers are coöperating with the effort to eliminate salacious and indecent periodical literature. Particularly the larger publishers, Bishop Noll said, have brought their magazines into conformity with the NODL code. . . . Contending that "higher education, by and large, in America is anti-Christian," the Christian University Association of America has announced plans for establishing a university on the \$5,000,000 estate of the late Joseph Widener in Philadelphia. "To our knowledge," the association stated, "there is no Christian university representing historic Protestantism while the Roman Catholics have 168 colleges and 25 universities." The Rev. Edwin H. Rian, general secretary of the association, said the new institution probably will open in 1946 with courses in liberal arts only while courses in law, business training and education will be added later. The new university will be co-educational. . . . The Very Rev. Comerford J. O'Malley, C.M., was formerly installed as the seventh President of De Paul University, succeeding the Very Rev. Michael J. O'Connell, at a ceremony conducted by the Most Rev. Samuel A. Stritch, Archbishop of Chicago, in St. Vincent's Church on the University campus on December 5. . . . A Pontifical Mass of Thanksgiving in commemoration of the centenary of the Sisters of the Holy Names of Jesus and Mary, who have been identified with Catholic education in the Diocese of Spokane for 57 years, was offered by the Most Rev. Charles D. White, Bishop of Spokane, in Our Lady of Lourdes Cathedral in Spokane on December 9. Solemn Pontifical Masses of Thanksgiving for the founding and preservation of the community also were offered on the same day in St. Mary's Cathedral, Portland, and St. James' Cathedral, Seattle, where the Sisters are pioneers in Catholic

education. The Oregon Province was established 85 years ago. The Congregation has provinces in California, New York, and Canada, and missions in South Africa. The motherhouse is in Montreal, near the village of Longueuil, where Mother Mary Rose, the founder, and her two companions made their first vows on December 8, 1844. . . . Dom Thomas Verner Moore, O.S.B., professor of psychology at the Catholic University of America, was recommended as an authority of "bibliotherapy" at Mrs. Roosevelt's press conference December 5 by Mrs. Helen Ferris, editor-in-chief of the *Junior Literary Guild*. "Bibliotherapy," Mrs. Ferris explained, "is Father Moore's own word for recommending good books as a preventive of juvenile delinquency and in the psychiatric treatment of abnormal children." . . . The Reverend Geoffrey O'Connell, Ph.D., Diocesan Superintendent of Schools of the Diocese of Natchez, Professor, Catholic University of America Summer School, and Pastor of the Church of the Nativity of the Blessed Virgin Mary, Biloxi, Miss., has been elevated by His Holiness, Pope Pius XII, to Papal Chamberlain with the title of Very Reverend Monsignor.

FIGHTING DECADENCE

St. Philip Neri, in a period of decadence in Italian culture, strove to direct by a counter fascination of purity and truth the current of literature and the arts and to sweeten and sanctify what God had made very good and man had spoiled.—*Cardinal Newman*.

Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching the youth the shapes of letters and the tricks of the numbers, and then leaving them to turn their arithmetic to roguery, and their literature to lust. It means, on the contrary, training them into the perfect exercise and kingly continence of their bodies and souls. It is a painful, continual and difficult work to be done by kindness, by watching, by warning, by precept, and by praise, but above all—by example.—*John Ruskin*.

REVIEWS AND NOTICES

The Glorious Ten Commandments, by Rev. Daniel A. Lord, S.J.
St. Louis: The Queen's Work, 1944. Pp. 224. Price, \$2.00.

This work, containing a prologue and six chapters, is the developed form of a series of lectures which Father Lord delivered in his summer school program of 1941 under the title "The Positive Side of the Commandments." In the prologue the author complains that the moral content of the decalogue is too often presented in a merely negative fashion, as a series of prohibitions. The laws of God are delivered to young folks in the form of: "Don't . . . Stop . . . You mustn't." Now, while it is true that the Almighty worded the ten commandments for the most part as prohibitions—because He was speaking to a people surrounded by the occasions of sin, needing brief, stern negatives—yet it was surely His will that mankind should find in these ten precepts positive direction for human safety and happiness and well-being.

The ten commandments of the Old Law parallel the two great Commandments of the New Law. "What Moses had said in stern prohibitions, Christ really said in glorious, positive and spiritual command (p. 13). . . . What Moses does is forbid those things which destroy the love of God and the love of our fellowmen. Christ presents in complementary fashion a law that takes it for granted that if we love God and love our neighbor "we will not sin against the Almighty or ruin the lives of those we can reach with our outstretched hands" (p. 19).

Father Lord then develops the theme that the strength and the preservation of human society depend on the observance of the ten commandments: "Once sin becomes common in society or even one vice is accepted as right, the whole structure begins to collapse and the securities by which men and women live in safety crumble" (p. 73).

The same theme is then developed in detail with respect to each of the commandments individually. Father Lord's arguments are clear and cogent, and his illustrations appropriate and original. He manifests an extensive knowledge of modern literature and drama and of the events that are occurring in the world of today. He scores a good point when he contrasts the modern violator of the commandments with the transgressor of olden times: "In the past sinners sinned and knew they were sinners. In our

age many a sinner who sins expects to be applauded for what he does" (p. 58). He does not mince words in his denunciation of sins against the sixth and ninth commandments, so prevalent today: "High-school girls giggle over the recitals of sinful adventures which are in cold fact merely the beastly betrayal of unborn life or the seduction of the mothers of the future. Society has accepted into its ordinary speech what were once the stories told in houses of prostitution by men and women who no longer cared a rap about themselves, their honor and purity, or the children who must be born into the world" (p. 175).

The dignity of sex activity properly used is described in this beautiful passage: "To us Christians life itself is the most wonderful gift that can be given by the author of life. The human child, as he enters the world, does not initiate a brief period of frustrated hopes and incompleted plans; he walks into the corridor down which he shall move to the presence chamber of the king Himself. Parents give their children no brief, flickering candle to hold aloft until the breeze of death should blow it out; they give their children an unquenchable flame, a soul that will burn in the eternal courts of God as long as the Eternal is eternal" (p. 182).

Father Lord is to be commended for the honesty with which he condemns Communism in the same breath with which he condemns Naziism—a type of honesty that has fallen into desuetude with many in recent time. When he mentions the murders committed by Hitler, he also relates that Stalin in a single winter liquidated five million kulaks (p. 65). It is encouraging, too, to note that he is not so fearful of offending Protestants as to hesitate to say that Protestantism set up for the confusion of the human mind a kind of religious anarchy (p. 121).

The Glorious Ten Commandments could hardly be used as a textbook of religious instruction, because it does not present its message in the orderly and systematic manner required of a class manual. But it certainly furnishes excellent supplementary reading matter for a college course of ethics or religious instruction, and could be used suitably to give intelligent lay persons a good understanding of the fundamentals of the moral law.

FRANCIS J. CONNELL, C.S.S.R.

The Catholic University of America.

Modern Youth and Chastity, by Rev. Gerald Kelly, S.J. St. Louis: The Queen's Work, 1943. Pp. 105. Price, 25 cents.

The purpose of this book, in the words of its author (who is professor of Moral Theology at St. Mary's College in Kansas) is "to give to young men and women of approximately college age a clear, adequate presentation of the Catholic moral teaching on chastity." It begins with an analysis of true friendship, then presents a discussion in three chapters respectively on general sex attraction, personal sex attraction, and physical sex attraction. Three more chapters take up the topics of the choice of a marriage partner, the breaking up of a love affair that gives no promise of leading a happy marriage, and the divine plan of reproduction. The remaining six chapters are concerned with chastity, its significance, its preservation, its beauty and dignity, and practical moral principles regarding the violation of the virtue of purity.

In this little book Father Kelly has made a fine contribution toward a type of literature much needed at the present day—the treatment of sex as the Catholic Church views it in a manner that is perfectly modest yet sufficiently explicit and detailed to solve the many problems that beset the younger generation. He does not commit the fault of implying that the sexual faculty is in itself something debasing and degrading. In the three-fold gradation mentioned above he presents the mutual attraction of the sexes as something fully in accord with God's plan for the human race. Without any prudery he names and describes the male and female organs of generation. At the same time he points out the dangers connected with the strong attraction between man and woman, and explains the means to be used for the preservation of chastity.

Worthy of note is the common-sense treatment of such topics as kissing and embracing, reading and talking about sex matters, involuntary sex stimulation, and the manner of confessing sins against the sixth or ninth commandment. Thus, in the matter of risqué stories his conclusions are: "In a group composed of mature persons of the same sex, it is quite likely that such stories do little or no harm. In a mature mixed group the danger is more likely. When adolescents are concerned, the danger is very great, because they are highly imaginative and the sexual content of the story is apt to return again and again in the form of severe temptation" (p. 86).

In the event that another edition of this practical little book is published, it would be advisable to propose the purposes of marriage in their due order of importance. From a declaration of the Holy Office, given April 1, 1944, it is quite evident that the primary purpose of marriage is the generation and education of offspring, and that the other purposes, such as the benefits of mutual love and self-giving, are subordinated to this. When Father Kelly distinguishes a three-fold purpose of generative activity (p. 65) he adds no qualifications as to primary and secondary ends. It is important nowadays in every discussion on marriage to emphasize the traditional teaching of the Catholic Church, that marriage is primarily a social institution, intended by the Creator chiefly to preserve and to perpetuate the human race on earth for the increase of the kingdom of heaven.

FRANCIS J. CONNELL, C.S.S.R.

The Catholic University of America.

That Silver Fox Patrol, by Neil Boyton, S.J. New York: Longmans, Green and Co., 1944. Pp. 257. Price, \$2.00.

By all standards, Father Boyton is God's gift to the young Catholic imagination. He has taken up the torch carried so ably by the renowned Father Finn. While he falls somewhat short of the latter's mastery of character and incident, he none the less tells his story with skill and gusto.

That Silver Fox Patrol recounts the various exploits of a troop of American Catholic Boy Scouts. Paul Grant Fox III walked along New York's streets with an air of tragic loneliness until a hit-and-run driver laid him low. Members of the Silver Fox Patrol happened upon the accident, eager to display the knowledge gathered in first-aid class. As an aftermath of the incident, they adopted young Fox into their patrol. Succeeding adventures carry the scouts through park, museum, and stadium.

In a work on the modern drama, Ludwig Lewisohn once wrote that anyone desirous of writing crisp and telling dialogue should give his days and nights to the study of Galsworthy. Father Boyton may or may not have followed this lead, but the vigor and freshness of his dialogue can hardly be challenged. It is studded with the good-natured ribbing and banter of the teen-aged youngster. Even scholarship is respected, as one of the boys asks, "Whom will he meet?"

Youth may thrive on ideals, but one of the scouts seemed to have the makings of a practical-minded man when he suggested a cure for atheism. One of the boys was explaining, "This kid was saying his father says that nobody can prove there is a God. How about that, Father?" Before the troop chaplain could answer, a voice exclaimed, "Why didn't you kill him and let him find out for himself?"

Beneath the boys' carefree air burns a love of God and devotion to duty. The author delivers no sermons. But the wholesome lesson is there.

WERNER HANNAN, O.F.M.CAP.

Capuchin College, Washington, D. C.

The Kingship of Jesus Christ according to Saint Bonaventure and Blessed Duns Scotus, by Ephrem Longpré, O.F.M. Translation by Daniel J. Barry, O.F.M. Paterson, N. J.: St. Anthony Guild Press, 1944. Pp. 36. Price, 50 cents.

"The first and principal flower in the spiritual paradise," "the spiritual sun" from which "all the luminous rays" emanate—it is thus that St. Bonaventure describes the central position of Christ in the spiritual world. The Seraphic Doctor insists that from every angle of the present economy of creation and salvation Christ is the center. Hence Christ is truly the King of the universe.

Father Longpré believes that in giving Christ as Man such a central position St. Bonaventure adds an original note to the doctrine of the kingship of Christ. It is true that St. Bonaventure is somewhat original in this, yet among the Fathers, Saints Irenaeus and Athanasius, for instance, placed Christ as Man on a truly central throne in the entire kingdom of creation and salvation. St. Bonaventure expressed that doctrine in the terms of mediaeval theology and philosophy, and so brought it under a clearer light and consequently extended the influence of Christ's kingship.

The second half of this scholarly book deals with the doctrine of Blessed Scotus on the kingship of Christ. The author stresses especially the personal contribution of the Doctor of the Immaculate Conception to the sublime thesis. St. Bonaventure had made Christ the center of all creation and salvation; but, unhappily, he did not get beyond the sin of Adam. Blessed John Duns Scotus, like another eagle-eyed St. John, soared aloft to the very throne of God and saw Christ occupying the very first

place among all predestined. He thus added the one jewel that was still lacking in Christ's kingly crown. A few scholars prior to Scotus had taught Christ's absolute primacy; Blessed Scotus, however, clarified the statement of the question considerably, as he also did for the Immaculate Conception.

Both St. Bonaventure and Blessed Scotus were inspired in the matter of Christ's kingship by their love of Christ, which they inherited from St. Francis of Assisi, and by their doctrine of the primacy of love. It was God's immense love to communicate Himself to others in the most perfect manner, said Blessed Scotus, that caused the Eternal Word to clothe Himself with our soul and body and adorn them with the richest jewels of grace.

First-hand information about this doctrine can be gotten from Father Longpré's well documented book. Thanks are due to the Translator for making this golden book available to English readers. Let us hope that this doctrine of the two princes of Franciscan thought will inspire more and more the theology and Catholic Action of the present day, and thus contribute to the ever-increasing and everlasting glory of *our King*.

DOMINIC UNGER, O.F.M.CAP.

The Catholic University of America.

Education at the Crossroads, by Jacques Maritain. New Haven: Yale University Press, 1944. Pp. 120. Price, \$2.00.

In this volume, which consists of a series of lectures delivered at Yale under the auspices of the Terry Foundation, Professor Maritain has achieved the difficult task of presenting in the compass of four chapters a fairly accurate compendium of the philosophy of education. For this reason, the title of the book is somewhat misleading. The author does indeed deal, in his usual masterly way, with many of the immediate problems confronting the educational agencies of democracy and of the world, and offers some wise suggestions toward their solution; but his exposition goes far beyond the exigencies of the present day, and it would seem that *The Education of Man*, which he considered as an alternative title, might have been a better choice.

Starting from the Christian conception of man, Maritain discusses in some detail the type of education that would be in conformity with that conception. This involves, in addition to a positive presentation of the aims of Christian education, a

refutation of a number of erroneous ideas, philosophical and pedagogical, concerning man: his essential characteristics, his capacities and limitations, his rights and his duties, his relations to society and to the state; and his final destiny. These points are elaborated mainly in the first chapter.

The second chapter treats of what the author calls "The Dynamics of Education." Here he follows the lead of St. Thomas in explaining the respective roles of teacher and pupil, emphasizing the principle that all education is self-education. The "dynamics" include the dispositions—the habits, ideals, interests, and attitudes—that must be aroused in the pupils and the rules the teacher must follow in order not to thwart their attainment.

Chapter Three is devoted to an exposition and defense of liberal education. This is, perhaps, the most provocative section of the volume. Maritain advocates a liberal education for all and condemns in no uncertain terms the present practice of allowing preprofessional undergraduate courses to "worm their way into college education." He is likewise opposed to the elective system at all levels from the child-centered school to the college.

His curriculum, which would provide for the graduation of a student from a four-year course in college and enable him to enter a university at nineteen, reveals Maritain as an optimist. It would certainly require a drastic change in the thinking of American educators whose reaction may be judged from their attitude toward Hutchins' Chicago Plan and the St. John's College Program. The classicists will be surprised to learn that the author provides no place for Latin or Greek in his program of liberal education, holding that they can be learned later on, "much more rapidly and fruitfully," by such graduate students as have need of them.

Maritain's conception of the university agrees in the main with Newman's *Idea*. He emphasizes particularly its teaching function which extends to all orders of knowledge, including theology. Its curriculum, he says, "must be directed toward a sound and comprehensive organization of universal knowledge." Again, "the object of universities is the teaching of youth, and not publishing books and articles and endless contributions, or making some scientific, philosophical, or artistic discovery."

In place of Departments or Faculties he would set up Institutes or Cities, each of which would be concerned with a particular grouping or order of subjects. Students would be assigned to the City offering courses dealing with the particular aspects of the arts or sciences in which they intend to specialize, but all would be required to take courses in general philosophy, ethical and political philosophy, and this history of civilization. Moreover, committees would be organized to bring about cooperation between the various Cities and to lead students to see the relations existing between their special fields and other orders of knowledge. The research function of the university, upon which so much stress is laid today, would be taken care of in advanced Institutes.

Chapter Four is devoted to a consideration of the tasks that confront education today as a result of the social, economic, and political changes that have been taking place in recent decades and, particularly, as a result of the present world crisis. Maritain would not have education shirk these burdens, but he warns against the danger that threatens if the essential aim of education—the formation of man—is lost sight of, or if the totalitarian state should claim a monopoly of education and force the retirement from the field of the “free and normal agencies provided by nature and God for the upbringing of man.” A final word of friendly advice is given to well-intentioned Americans who in their desire to rebuild devastated Europe may wreck their cause by reason of their failure to understand the mentality of the people they propose to help.

On the whole, this little volume, now in its third printing, may be said to constitute a valuable addition to the growing American literature on the philosophy of education.

EDWARD B. JORDAN.

The Catholic University of America.

Guiding Growth in Christian Social Living, a Curriculum for the Elementary School, Volume I, Primary Grades, by Sister Mary Joan, O. P., and Sister Mary Nona, O. P. Washington: The Catholic University of America Press, 1944. Pp. xi+308. Price, \$4.00.

We welcome the eagerly awaited Catholic curriculum constructed for grades one, two, and three, under the aegis of the

Commission on American Citizenship of the Catholic University of America. This latest installment of the work of the Commission is an outstanding contribution to Catholic education. Here is a practical guide "for directing the child's living in the light of Christian principles, with a detailed plan of the learning activities that are basic to that living" (p. v). In *Better Men for Better Times*, Msgr. George Johnson, Director of the Commission on American Citizenship, states that the aim of the Catholic elementary school is "to provide those experiences which, with the assistance of divine grace, are best calculated to develop in the young the ideas, the attitudes, and the habits that are demanded by Christlike living in our democratic society." To this task the curriculum is dedicated. It concerns itself with each of the basic relationships which condition the life of the Christian, namely, with God, with the Church, with our fellow men, and with nature. Parents, pastors, and teachers will appreciate the detailed account of the child's practice of Christian social living in the home, in the school, and in the community, as well as the presentation of the understandings, attitudes, and habits of virtue as goals in setting up the situations which call for its practice.

The authors wisely state that "a school program may be only partially set down on paper; it comes to life in the activities of the child as he takes part in the learning experiences which it provides" (p. 99). The curriculum provides the learning experiences necessary for child growth. But the role of the teacher is duly emphasized; it is her task to plan and guide these learning experiences, for education, as Monsignor George Johnson so well says, "is the process whereby those deep and abiding changes are wrought which make us what we are and takes place whenever any one of us co-operates with the grace that is in him, and with the guidance and instruction of those who have something to teach him" (p. 1). The curriculum is no sterile outline of classroom procedures, no mere allotment of subject matter, no charter for unguided self-expression on the part of the child. It is a true organism, vital, suggestive, flexible, and easily adaptable to local needs of schools throughout the country. Catholic educators will hail this concrete expression of the principles, objectives, and practical organization of a school program

which has proved its value, over a period of many years, notably in the Campus School of the Catholic University.

SISTER M. BRENDAN, I.H.M.

Community Supervisor,

Sisters, Servants of the Immaculate Heart of Mary, New York.

Molders of the Medieval Mind, by the Reverend Frank P. Cassidy, Ph. D. St. Louis, Mo.: B. Herder Book Co., 1944. Pp. 194. Price, \$2.00.

One of the very curious facts of American Catholic scholarship is the avoidance of the patristic and medieval periods of history. In the latter field, most of the books which we use are written by professors in our secular universities. And yet, the interest, the training, and the importance of both fields would entitle scholars to expect that Catholic writers would be at least proportionately represented in those important centuries. The value of such research is indicated by the fact that the incomparable Newman was catapulted into the Church by his study of the Fathers. The former Anglican Bishop, Kinsman, lately deceased, came into the Church after studying the history of *The Infant Church*. It is true, of course, that very many excellent dissertations have been written at the Catholic University on the Church Fathers. The reputation which the Catholic University enjoys in our secular universities is largely due to these scholarly dissertations. The fruits of this scholarship, however, need to be presented in a convenient form for the teachers and students in our schools. This is the contribution which Dr. Cassidy has made in this excellent work.

The author proves very clearly that we owe an inestimable debt to that great trinity of Greeks: Socrates, Plato, and Aristotle. However, as the writer very aptly and correctly observes, although St. Augustine and some of the other Fathers were themselves formed and fashioned by their study of these Greek writers, nevertheless they added something of their own. St. Augustine is Plato, baptized. St. Thomas Aquinas is Aristotle, baptized. By implication we can say to the moderns, that just as St. Augustine knew that Plato had left much undone, so it is for us to appreciate the fact that although we owe much to St. Augustine and St. Thomas Aquinas, still they have left much undone. The Church Fathers absorbed the learning of their

predecessors and contributed their own mite. That contribution was reflected in its influence on the medieval thinkers.

In reading this book, one is reminded of the old saying, that the more times change, the more they remain the same. Dr. Cassidy has introduced, in his study, the relationship existing then between the pagan learning and the Christian thought of the time. It is refreshing to note, as he points out, that the Fathers were not endowed with closed minds. They realized that their predecessors, though pagan, nevertheless had something of value in their books. Today, one might say, we face practically the same problem, viz., the relationship between the Catholic and secular learning. We could well imitate these learned and saintly Churchmen, who evaluated learning at its proper value, regardless of the source, and proceeded to make their own contributions.

Historians would dissent, I believe, from the statement found on p. 161, "When under Constantine . . . Christianity became the religion of the Empire." Constantine did not make Christianity the official religion of the Empire. That was done under Theodosius in 392. Constantine merely made Christianity one of the many tolerated religions.

The bibliography is excellent. The index is well done. The book could be used as a text in our colleges and seminaries, where courses in patrology are offered.

EDWARD V. CARDINAL, C.S.V.

Loyola University,
Chicago.

Abstracts of Graduate Theses in Education, Teachers College, University of Cincinnati, 1940-1943, compiled and edited by Carter V. Good and Gordon Henrickson. Pp. xi + 236. Cincinnati, Ohio: Teachers College, University of Cincinnati.

This volume of abstracts summarizes fifteen Doctor of Education theses completed at the University of Cincinnati over the four-year period, 1940-1943. The 176 Master of Education theses for the same period are listed by years, including the name of the student and the title of the study. There is matter for thought in the fact that of the 126 recipients of the Master of Education degree during the years 1941-1943, nineteen were nuns.

A study of the abstracts should stimulate both teachers and students of education. For instance, Dr. Hardy's *Trends in the Teaching of Latin, 1930-1940*, might well suggest a doctoral thesis to deal with the trends in the teaching of Latin in Catholic schools. The situation of Latin is apparently not as hopeless as some of us have felt it to be. Dr. Hardy's reports show that the number of students registered for the study of Latin in 1934 was more than ten times the registration in the year 1890.

Dr. Hardy leaves unsettled the question of the ability between Latin and non-Latin students. Results of some experimental studies point to varying degrees of superiority on the part of Latin students, yet it is not determined whether the superiority is due to the study of Latin, or to the fact that the students of a higher type select this subject.

The scholarly study shows that the trend in the teaching of Latin, as recommended today, is definitely to stress the more practical value of the subject, though aiming directly at the ultimate as well as the immediate objectives, through showing relations existing between Latin and modern languages, and through teaching the influence of ancient civilization over modern life, as a result enabling the pupil to interpret life today by means of the rich heritage of the past.

FELIX M. KIRSCH, O.F.M.Cap.

The Catholic University of America.

Thomistic Principles in a Catholic School, by Theodore Brauer, Ph.D., and others. St. Louis: Herder Book Co. Pp. x + 311. Price, \$2.50.

As Doctor Brauer states in his preface, the purpose of this symposium is "to show that at least the Catholic college, by seasonably using St. Thomas' doctrine, should be able to prepare and utilize a common basis not only of discussion but likewise of instruction, training, and education up from the simpler to the highest subject." The various writers have, by and large, fulfilled that purpose.

The topics treated include "St. Thomas in the Curriculum," "St. Thomas on Study," "Religion and the Research of First Principles," "Thomism and Modern Philosophy," "The Importance of Teleology," "Economic Thought in St. Thomas," "Person and Society According to St. Thomas," "St. Thomas and

Political Science," and "St. Thomas and the Development of Modern Science."

As the budding theologian opens the first volume of the *Summa*, he is told by his instructor that the Angelic Doctor wrote his magnum opus for the beginner. *Thomistic Principles in a Catholic School* seems, likewise, to have been written as an introduction to the philosophy of St. Thomas. The opening essays are wisely elementary in their approach.

In the otherwise satisfactory treatise, "Person and Society according to St. Thomas," the author seems to be somewhat in doubt about the principle of individuation. He writes, on p. 188, "Having all this in mind, we see that the 'animal' matter provided by the parents *neither creates nor individuates the soul. . . .*" On p. 189, he writes, "The fact that *matter accounts for the individuality of the human soul. . . .*" Again on the following page we read, "The body, before it is ready and requires to receive the definite, rational soul, is individuated through generation. After the organism is sufficiently perfect, *it functions as principle of individuation of a rational soul.*" (Italics mine.) Later in the paragraph, the author states the Thomistic doctrine of individuation, namely, "it is primary matter signed with quantity which explains the multiplicity of individuals within the human species." Some of his preceding statements might create a rather hazy atmosphere.

These, however, are merely slight flaws. The volume as a whole is an adequate introduction to Thomism and may therefore be recommended to both teachers and students of philosophy.

Capuchin College,
Washington, D. C.

WERNER HANNAN, O.F.M.Cap.

The Priest in the Epistles of St. Paul, by the Most Reverend Amleto Giovanni Cicognani, Archbishop of Laodicea, Apostolic Delegate to the United States. Paterson, New Jersey: St. Anthony Guild Press, 1944. Pp. xii + 119. Price, \$1.00.

In this book the Apostolic Delegate presents St. Paul's diversified teaching on the priesthood in its salty, stimulating power. His Excellency does not try to sound, much less exhaust, the depths of meaning in St. Paul's words. He makes but the briefest of commentaries, giving only so much explanation as to

indicate the true sense of the text. The result is a book, small in size, but large with pent-up energy to arouse the mental powers to thought and meditation.

In the foreword the author states that the expressions of St. Paul "set forth programs of life and action." St. Paul says to the Hebrews (12:7): "Continue under discipline. God deals with you as with sons; for what son is there whom his father does not correct?" His Excellency comments: "Discipline is the basis of all moral formation. This thought emphasizes the necessity of correction." St. Paul writes to Titus (2:15): "Thus speak, and exhort, and rebuke, with all authority. Let no one despise thee." The author observes: "To correct *cum omni imperio* means to use one's authority vigorously; and yet such correction should be given with all mildness (*exhortare*)."

The texts of St. Paul, so familiar to the priest from his reading of the Breviary and the Missal, are given in their Latin version.

HAROLD VOGLER, O.F.M.Cap.

Capuchin College,
Washington, D. C.

Gifts of Other Lands and Times, by Mary G. Kelty and Sister Blanche Marie. Boston: Ginn and Company. Pp. 433. Price, \$1.32.

This new book brings to the pupil in the middle grades the fascinating story of how people long ago made many important contributions to our way of life. The story ranges from the Old Stone Age to the settlement of the American continents and is divided into four units.

Unit One introduces primitive man and tells how he learned to keep alive, to plan better ways of living, to use metals, and to keep written records. Unit Two deals with Egypt, the world's first great agricultural state; Babylonia, the world's first great business state; fabulous India, home of a people who gave us ideas rather than things; and China, one of the oldest and most attractive civilizations on earth. Unit Three outlines the immense cultural contributions of the Greek, Roman and Byzantine empires—the notion that freedom and order are not incompatible, that one should be temperate in all things, seeking always the middle way, that laws should be just, fair, right and reasonable, and that it is far easier to rule an empire than

yourself. Unit Four treats of the single way of life that prevailed throughout all Western Europe during the Ages of Faith, and concludes with the early settlement of the Americas. Each section of each unit contains about a dozen questions for classroom discussion, and another dozen suggestions of Things To Do which are intended to aid the student in correlating his studies with his day-to-day experience. The text, one of the American Life series of histories for Catholic schools, contains a wealth of unusual illustrative material.

While the authors have succeeded very well in the selection and homely treatment of their material, one wishes that more space had been devoted to the Middle Ages. It seems a pity that neither Charlemagne nor St. Thomas is mentioned. Perhaps too much attention is paid to the material aspects of medieval life and not enough to the vibrant informing spirit of that pioneering age. But these are minor criticisms. The work as a whole is an entertaining introduction to the world in which we live and to those hard-won achievements of our plucky ancestors which are the priceless heritage of every growing boy and girl.

JOHN J. O'CONNOR.

St. John's University,
Brooklyn.

BOOKS RECEIVED

Educational

Key Thinkers and Modern Thought. Studies in Honor of St. Thomas Aquinas. Vol. II. St. Louis, Mo.: St. Louis University Book Store, 221 North Grand Blvd. Pp. 72.

Mill, John Stuart: *Autobiography*. New York: Columbia University Press. Pp. 240. Price, \$2.50.

Murphy and Ladd: *Emotional Factors in Learning*. New York: Columbia University Press. Pp. x+404. Price, \$3.50.

Reilly, Rev. Daniel F., O.P.: *The School Controversy* (1891-1893). Washington, D. C.: Catholic University of America Press. Pp. x+302. Price, \$2.00.

Russell, Rev. William H., Ph.D.: *Jesus the Divine Teacher*. New York: P. J. Kenedy & Sons. Pp. 468. Price, \$3.00.

Seary, Maurice F., and Meece, Leonard E.: *Planning for Edu-*

cation in Kentucky. A Quarterly publication. University of Kentucky. Pp. 128. Price, \$0.50.

Steck, Rev. Francis B., O.F.M.: *El Primer Colegio de America—Santa Cruz de Tlaltelolc.* Washington, D. C.: Father Steck, 1362 Monroe St., N.E. Pp. 108. Price, \$2.00.

Thorndike, Lynn: *University Records and Life in the Middle Ages.* New York: Columbia University Press. Pp. xvii+476. Price, \$5.50.

Today's Children for Tomorrow's World. A study of the child from infancy to six. A publication of the Child Study Association of America. Pp. 24. Price, \$0.30.

Textbooks

Commission on American Citizenship: *These are Our Freedoms.* Faith and Freedom Series. Boston: Ginn and Company. Pp. 446. Price, \$1.44.

Cutright, Prudence, and Others: *Living Together in Town and Country.* Elementary Social Studies Series. New York: The Macmillan Company. Pp. 241. Price, \$1.20.

Dunney, Rev. Joseph A.: *Church History in the Light of the Saints.* New York: The Macmillan Company. Pp. 465. Price, \$2.75.

Gates, Arthur I., and Others: *The Pupils' Own Vocabulary Speller.* Grades 2 to 8, Inc. New York: The Macmillan Company. Price, Grades 2 to 3, \$0.48; 4 to 8, \$0.56 each.

General

Boudrias, Madame Georges, S.F.: *Les nouvelles Mamans.* Ottawa, Montreal: Les Éditions Du Lévrier, 95, Avenue Empress—5375 Av. Notre-Dame de Grace, Pp. 106. Price, \$0.75.

Callan, Very Rev. Charles J., O.P., S.T.M., Litt.D.: *The Psalms.* Introduction, Critical Notes and Spiritual Reflections. New York: Joseph F. Wagner, Inc. Pp. 695. Price, \$5.00.

Ferree, Rev. William, S.M.: *The Act of Social Justice.* Washington, D. C.: Catholic University of America Press. Pp. viii+221. Price, \$2.00.

Mortier, Antonin, O.P.: *De La Joie D'Aimer Dieu.* Selon L'Esprit De Sainte Thérèse De L'Enfant Jésus. Paris-Vie: Editions de La Vie Spirituelle Libraries Desclée Et Cie, 30, Rue Saint-Sulpice. Pp. 120. Price, \$0.60.

Truss, Rev. Cyprian, O.F.M.Cap.: *From the Pilot's Seat*. New York: Joseph Wagner, Inc. Pp. 183. Price, \$2.00

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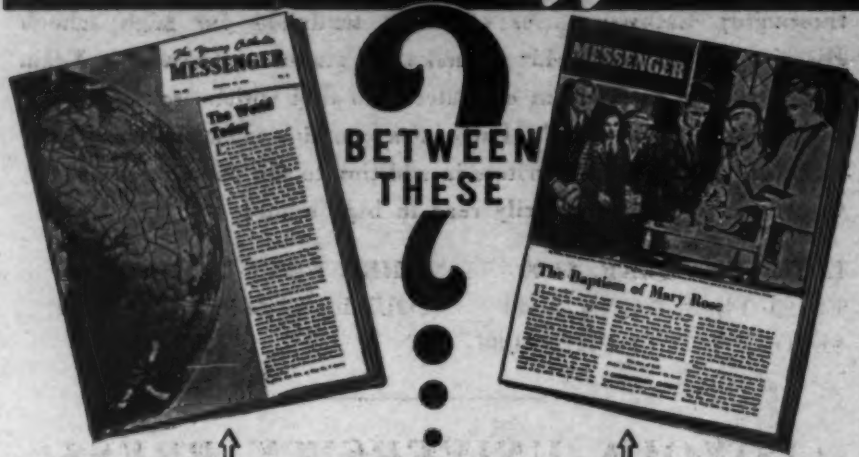
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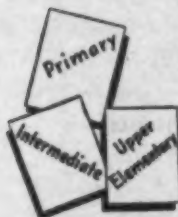
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